

IRISH - 1798 - COLLECTION



Digitized by the Internet Archive
in 2014

A
CONCISE ACCOUNT
OF THE
MATERIAL EVENTS
AND
ATROCITIES,
WHICH OCCURRED IN THE
PRESENT REBELLION,
WITH THE
CAUSES WHICH PRODUCED THEM,
AND
AN ANSWER TO
VERITAS'S
VINDICATION OF THE ROMAN CATHOLIC CLERGY
OF THE
TOWN OF WEXFORD.

EHEU, CICATRICUM ET SCELERIS PUDET,
FRATrumQUE. QUID NOS DURA REFUGIMUS
ETAS? QUID INTACTUM NEFASTI
LUIQUIMUS? UNDE MANUM IOVENTUS
METU DEORUM CONTINUIT? QUIEUS
PEPERCIT ARIS? HORACE.

By VERIDICUS.

DUBLIN:
PRINTED FOR J. MILLIKEN,
32, GRAFTON-STREET.

1799.

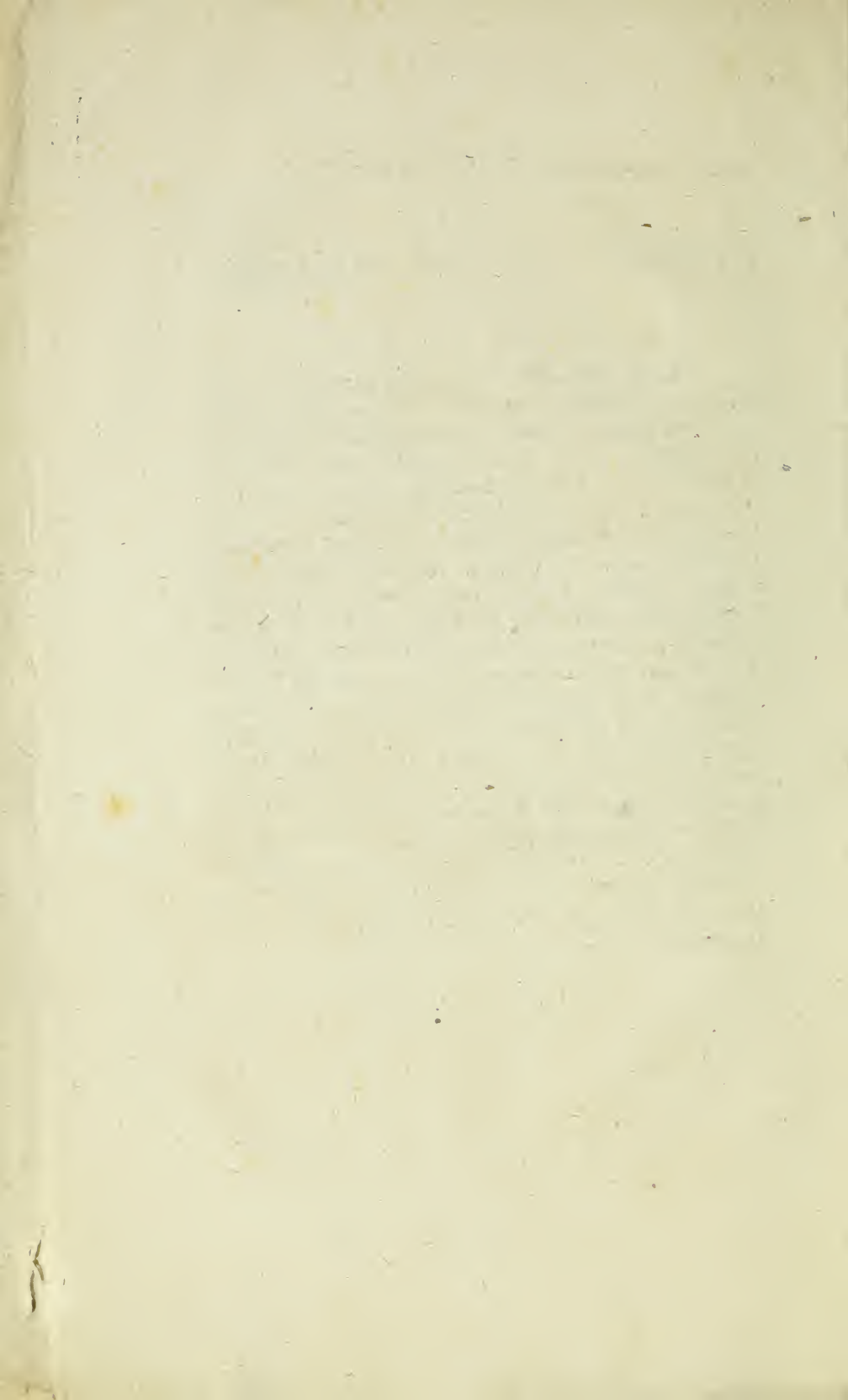
DA949

.M87

1799x

NOTICE TO THE READER.

THE following Paragraph appeared in the Hibernian Journal, on the 10th of July, 1798, extracted from Swinney's Birmingham Chronicle of August 2d: "That Doctor James Caulfield, the Catholic Bishop, and his Clergy, were prisoners at large in Wexford: that they were terrified, but not personally insulted: that the Bishop and his Clergy, on their knees, and with uplifted hands, saved some of the close prisoners, who were brought out for execution the day before the arrival of the King's troops; and that about twenty prisoners, mostly Protestants, were saved by them."—An anonymous writer, under the signature of "Verax," published in the Dublin Journal of the 16th of August, 1798, some animadversions on the above false and groundless paragraphs, and Veritas, in answer to Verax, wrote a pamphlet in defence of the Roman Catholic Clergy of the town of Wexford, fraught with the grossest misrepresentations; in reply to which, Veridicus published the following Answer, in the month of March, 1799.



V E R I D I C U S ;

BEING AN

A N S W E R, &c.

I WAS astonished to find, that a short Letter, signed Verax, published in the Dublin Journal, containing observations on some false assertions stated in Sweeny's Birmingham Chronicle, relative to the conduct of the Popish Clergy at Wexford, had produced an Answer signed Veritas of no less than twenty-seven Pages. Nothing can be a stronger indication of guilt, than the entering into a defence against Charges which have not been made, and this is evidently the case of Veritas, who launches out into a long exculpation of the Popish Clergy of the County of Wexford at large, from a catalogue of heinous offences, of which, however strongly they stand convicted in the Public Mind, Verax did not accuse them, as he confined himself entirely to the following substantive points: That the Popish Clergy in Wexford were not terrified or Prisoners at large, and that they were the only persons there possessed of authority. For this reason, Veritas appears to me to be a very bad Advocate for his Sacerdotal Friends, for by attempting to lessen their enormities, he only makes them appear more prominent.

And oftentimes excusing of a Fault,
Doth make the Fault the worse by the Excuse;
As Patches set upon a little Breach,
Discredit more in hiding of the Flaw,
Than did the Flaw before it was so patched.

SHAKESPEARE.

He says, Page 4, " that it is by no means his purpose to
" investigate, much less to vindicate, the Causes or Mo-
" tives which led the deluded People of this Country, to
" such

“ such sanguinary Acts of Ferocity and Barbarism.” Now I will save Veritas the trouble of this investigation, by telling him that many Doctrines of the Popish Church, not only encouraged, but even recommended Persecution and Bloodshed, ever since the beginning of the twelfth Century; that these abominable Doctrines have been frequently sanctioned by General Councils, by Popes Bulls and Epistles, and that they have been constantly enforced in every Country in Europe, where the Roman Pontiff had obtained any authority. What a solecism then is Veritas guilty of, by endeavouring to excuse the Priesthood from the Imputation of conniving at the Extirpation of Heretics, which their Holy Church laid them under an imperious necessity of inculcating, and which even their Bishops were bound to do by their Oath of Inauguration! To prove this assertion, it will be necessary to make a few quotations from the history of the middle ages, which I hope will be not only entertaining, but edifying to the reader.

In the Ages of midnight Darkness and Ignorance, the Popes, from very slender beginnings, made monstrous Accumulations of Wealth and Power,* by working on the superstitious credulity of Mankind; and well knowing that the possession of them would be insecure when Reason reassumed her Empire, they endeavoured to impose Fetters on the human Mind, by a set of new-fangled Doctrines, as impious as they are absurd. So little idea had the Bishop of Rome of Supremacy in the fifth Century, that when there was a Rivalship for Pre-eminence between him and the Patriarch of Constantinople, it was † resolved by the 28th Canon of the Council of Chalcedon, in the year of Christ 451, that the same Rights and Honors which had been conferred on the Bishop of Rome, were due to the Bishop of Constantinople, on account of the equal dignity and lustre of the two cities, in which those Prelates exercised their authority. On the close of the sixth century, Pope Gregory 1st. was possessed of immense territories, and yet he had so little idea of being Supreme Head of the Christian Church, that when the Bishop of Constantinople assumed that

* See Appendix, No. I. how the Pope acquired his temporal dominions.

† This was a General Council.

that Title, he declared in a letter to the Emperor Mauritius, “ that it was a blasphemous Title, and that none of the Roman Pontiffs had ever assumed so singular a one.” * And in a letter to the same Patriarch he says, “ What wilt thou say to Christ, the Head of the Universal Church, in the Day of Judgment, who thus endeavourest to subject his Members to thyself, by this title of Universal? Who, I ask thee, dost thou imitate in this, but the Devil?” † And in a Letter to the Empress Constantina, he says, “ his Pride in assuming this Title, shewed the Days of Anti-Christ were at hand. ‡ Doctor Troy says, “ It is a fundamental article of the Roman Catholic Faith, that the Pope or Bishop of Rome, as Successor to St. Peter, Prince of the Apostles, in that See, enjoys by Divine right, a Spiritual and Ecclesiastical Primacy, not only of honour and rank, but of real jurisdiction and authority in the Universal Church.” Pastoral Letter, published in 1793.

The same Pope, who lived about the year 600, and was known by the name of Gregory the Great, made the following acknowledgment, *Agnosco Imperatorem a Deo concessum, non Militibus solum sed sacerdotibus imperari*, “ I acknowledge that a Prince having his origin from God, is supreme over not only the Military, but the Sacro-
tal Power.” || He also called himself with true Christian humility, “ *Servus servorum, the slave of slaves.*” Now let us compare the humility of Gregory 1st, with the arrogance of Pope Pius the 5th, in the year 1570, when he issued a Bull of Excommunication, and Deposition against Queen Elizabeth. It begins thus :

“ He that reigneth on High, to whom all Power is given, in Heaven and Earth, hath committed the one Holy Catholic and Apostolic Church, *out of which there is no Salvation, to one alone on Earth, namely to Peter, Prince of the Apostles, and to the Roman Pontiff, successor of St. Peter, to be governed with a plenitude of Power.* This one he hath constituted Prince over all nations, and all kingdoms, that he might pluck up, destroy, dissipate,
“ over-

* Gregory's Epistles, Lib. 4. Ind. 13. p. 137.

† Gregory's Epif. 38. ‡ Ibid. Epif. 34. || Lib. 2. Epif. 94.

“ overturn, plant, and build.” We may compare the Papal Power to Virgil’s description of fame,

Ingrediturque solo, et caput inter nubila condit.

At one time creeping humbly on the Earth, in the guise of a poor Pilgrim; at another, rearing its head in the Clouds, as an insolent Usurper over all the Nations of the Earth.* The Claim of the Popes to the Pontifical Chair depended as little on their pretended succession to St. Peter, or on their election by the Cardinals, or the Clergy, as that of one of our Ecclesiastics to a Bishoprick, by the election of the Dean and Chapter. One depended as much on the will of the Emperor, as the other on that of the King. For this reason, when Gregory the Great, about the year 600, was elected, he not wishing to be advanced to the Pontificate, wrote to the Emperor Mauritius to excuse him, and to annul it; but the Emperor refused his request, and ratified his election.

This Pope obtained precedence before the Patriarch of Constantinople in the following manner. The Emperor Mauritius and his family were murdered by Phocas, a Centurion in the army, who usurped the Throne. Phocas applied to the Patriarch to sanction this horrid murder and usurpation; but having refused to do so, he addressed himself to Pope Gregory, who complied, and obtained as a reward, precedence before the Patriarch.† Gibbon, the historian, makes this remark on it: “ As a subject and a Christian, it
“ was the duty of Gregory to acquiesce in the established
“ Government, but the joyful applause with which he
“ salutes the fortune of the Assassin, has sullied with
“ indelible disgrace, the character of the Saint.”‡ And yet this Pope stands high in the Romish legend of Saints.

This

* How strongly his ambition and downfall are described in Isaiah, “ O, Lucifer, thou sayest in thy heart, I will ascend into the Heavens, above the stars of God, I will exalt my throne, I will ascend above the heights of the clouds, I will be like the Most High; yet thou art brought down to Hell, I will rise up against thee, and cut off from Babel thy name and remnant.”

† Gregory’s Three Epistles, lib. II. ep. 28. Maimbaury’s Hist. of the Pontificate of Gregory Ist.

‡ Vol. 4th, Page 414.

This continued to the close of the ninth Century, when on the extinction of the race of Charlemagne, Adrian the 3d made a decree that the Popes should be elected without the Emperor's consent. Afterwards Charles the Bald, in the year 876, resigned to the Pope all power and authority over the Roman See.* When this salutary restraint of the Emperors over the Roman *Pontiffs* was withdrawn, their ambition became so inordinate, that they assumed a power which grew to be formidable to temporal Princes, and fatal to the peace of Europe. It was maintained by the Doctrine of Exclusive Salvation, which was admirably calculated to encrease the sectaries of their Communion, and to secure those who were already within its Pale. This doctrine was followed by Excommunication, to which Gregory the 7th, who was advanced to the Popedom in the year 1073, superadded the terrors of Persecution. By these dreadful engines, the Popes were enabled to excite the subjects of Sovereign Princes to dethrone, and often to murder them, if they refused to yield to their imperious Mandates. The following Emperors experienced the woeful effects of this scourge, from the Popes whose names are annexed, some of them having lost their thrones and their lives by it.

Gregory 7th,	excommunicated	Henry 3d, A. D.	1076
Calixtus 2d,	- -	Henry 4th,	1120
Adrian 4th,	- -	Frederick,	1160
Calixtus 3d,	- -	Henry 5th,	1195
Innocent 3d,	- -	Otho,	1219
Honorius 3d, and Gregory 9th.	} in the	Frederick 2d,	1220
And Innocent 4th,		- -	1245
Council of Lyons,			

* A great number of Sovereign Princes were obliged to yield to its irresistible and destructive influence. The Popes, knowing that they could not maintain such extraordinary powers, and keep such extensive territories, to which they had so bad a title, without a system of terror, adopted the following expedient to enforce it. Pope Innocent the 3d, in the year 1215, procured the following decree to be passed by the 4th Council of Lateran†; and the decrees of a Legiti-

* Giannone's history of Naples, lib. 5. cap. 2. sec. 2. † Chapter 3.

Legitimate General Council, such as this was, has always been deemed infallible and irreversibile in the Romish church.

“ Heretics of every kind against the true Orthodox Catholic faith shall be condemned, and if they shall not prove their innocence by a proper purgation, they shall be excommunicated, and their effects shall be confiscated.

“ All secular powers shall be compelled by Ecclesiastical Censures, to take an oath to extirpate * within their respective territories, such of their subjects as shall be condemned as heretics by the Church.

“ But if a temporal Prince shall refuse to purge his territories of heretical pravity, when required to do so, by the metropolitan and his suffragan Bishops, let him be excommunicated; and if he shall not make full satisfaction in a year, let it be notified to the Sovereign Pontiff, that he may absolve his subjects from their oaths of allegiance, and transfer his territories to any other Catholics, who may enjoy them without any contradiction, provided they exterminate all heretics in them, and preserve the purity of the Catholic faith.”

“ All Catholics who shall take up arms, for the purpose of extirpating such heretics, shall enjoy the same indulgence, and the like holy privilege, with those who visited the Holy Land.” †

Human ingenuity could not form a better device, to impose the shackles of superstition on the human mind, and that universal domination over Sovereign Princes, to which the Pope aspired.

To ensure the execution of this tyrannical decree, the Bishops, who may be regarded as the Pope’s centinels in every state where popery prevailed, were obliged, at their inauguration, to take an oath, containing the following paragraphs :

“ The rights, privileges, and authority, of the Holy Roman Church, and of our Lord the Pope, and his successors, I will be careful to preserve, defend, enlarge and promote. All heretics, schismatics and rebels against
“ our

* Bona fide pro Viribus exterminare studebunt.

† This means eternal salvation, which was promised to all who went on a Crusade to the Holy Land.

“ our said Lord and his successors, I will to the utmost of
 “ my power persecute and impugn.”

In consequence of this oath, William Rufus told [†]Arch-
 bishop Anselm, that he could not preserve his allegiance to
 the Pope, and his temporal sovereign at the same time; *
 and Cardinal De Retz tells us †, that the Parisians objected
 to the ministry of Cardinal Mazarine, for the same reason.

Raymond, Count of Thoulouse, was the first Sovereign
 Prince against whom this dreadful engine was levelled. His
 subjects, commonly called the Albigenes and the Waldenses,
 happened to obtain about the close of the 12th century,
 a translation of some parts of the New Testament; and
 because they endeavoured to conform their tenets and
 practices to the light of the Gospel, which was repugnant
 to Popery, they were excommunicated by the Pope; and
 because Raymond refused to persecute them, he was deprived
 of his dominions by the Pope's orders; and Simon De
 Mountfort, General of the Crusade, was invested with them,
 by Innocent 3d, at the Council of Lateran. It is universally
 allowed that one million of these innocent people were ex-
 tirpated by the sword and the gibbet, in conformity to the
 decree of that Council. On this occasion the bloody Court
 of Inquisition was established, and the superintendence of
 it was committed by Gregory IX. in the year 1233, to the
 Dominican Friars.

When Paschal II. excommunicated the Emperor Henry IV.
 he called upon Robert Count of Flanders, to attack him
 in the following words: “ Henricum caput hereticorum &
 ejus fautores, pro viribus persequaris & impugnes †. Hoc
 tibi et militibus tuis precipimus ||.” “ We order you to
 “ attack and persecute, with all your might, Henry the head
 “ of the heretics, and his adherents, and these commands
 “ we give to you and your soldiers.” The only heresy
 of which the Pope could accuse this innocent prince was,
 that he opposed the Pope's claim to the investiture of
 Bishopricks within his dominions; and yet his Holiness
 raised the son against the Emperor his father, whom he
 dethroned

* Speed, 441, 442.

† Memoirs, Part 3d.

‡ The same words used in the Bishops Oath.

|| Paschal 2d. ep. 7. Bineus tom. 7 p. 517.

dethroned and threw into a monastery, where he died of grief.* The Pope procured this sentence to be first voted in the Council of Lateran, A. D. 1102.

In that savage scene of butchery, the massacre of St. Bartholomew, planned with all the coolness of deliberation, 500 gentlemen, and 10,000 persons of inferior rank, were murdered in one night, in Paris alone, because they were Protestants. Thuanus, a Roman Catholic writer of the utmost veracity, was present, and gives a minute and striking account of it, in the 52d book of his celebrated history. The Roman Pontiff being informed of it, expressed great joy, and announced that the Cardinals should return thanks to the Almighty for so signal an advantage obtained for the Holy See, and that a Jubilee should be observed all over Christendom.†

Sixtus V. excommunicated Henry III. of France, as a heretic, because he spared the blood of his Protestant subjects, and he granted nine years indulgence to any of his people who would bear arms against him; upon this Jacques Clement, a friar, murdered him in his palace. In a public Consistory held at Rome, the Pope applauded in a long premeditated speech, the virtue and the firmness of the holy Friar, declared that his fervent zeal towards God surpassed even that of Judith and Eleazer, and that this assassination was brought about by the ordinance of divine Providence.‡ Of the many conspiracies under the sanction of the Pope to murder Queen Elizabeth, I shall mention but two. Robert Parsons and Edward Campion, two Priests who conspired to murder that Princess, obtained for themselves and all the Papists of England, a dispensation from the rigorous observance of the bull fulminated against her by Pope Pius V. It permitted them to appear obedient and respectful to her, till their party was strong enough to rise against her. It ends thus: "The highest Pontiff granted the aforesaid Graces to father Robert Parsons and Edward Campion, who are now to take their way to England, the 14th of April, 1586."|| But the holy fathers were detected, arrested, and hanged. William Parry, a Roman Catholic gentleman, was encouraged by Palmio, a Jesuit, and Campeggio the Pope's Nuncio, to murder

* Acts and Monuments.

† Thuanus, lib. 63, sec. 4.

‡ Thuanus, vol. 4. 767, 768.

|| Speed 871.

murder that Princess ; for which the Cardinal procured him the Pope's absolution, and paternal benediction. Having been discovered and arrested, he revealed the whole plot ; and his evidence was confirmed by Cardinal Como's letter found upon him.* In this letter the Cardinal tells him, " and to the end you may be so much the more holpen, " by that good spirit which hath moved you theréunto, his " Holiness doth grant you plenary indulgence, and remission " of sins, assuring you, that besides the merit you shall " therefore receive in Heaven, his Holiness will further " make himself your debtor, to acknowledge and requite " your deservings." † Mr. Everard Digby, an English Gentleman of the Popish persuasion, was discovered to be concerned in the gun-powder plot, for blowing up the King and the Parliament. In a letter to his wife, he says, " If I thought there had been the least sin in the plot, I would not have been of it for all the world, and nothing but a zeal for God's religion drew me into it." ‡ In the towns of Toulon, Tholouse, Nismes, and Montauban, and the country contiguous to them, there are great numbers of Protestants, who enjoyed the unrestrained exercise of their religion subsequent to the revolution. In the year 1791, the Roman Catholics of those towns, instigated by their priests, published an inflammatory address against their Protestant brethren, at that pious season when they celebrated the massacre of the Albigenes and Waldenses. § On the 18th of April 1791, a large party of these fanatics assembled in the great hall of the Augustins, at Montauban, and adjourned thence to the house of a Mr. Du Barry, the Apostle of this Crusade. The Protestants without exception served in the National Guards, and were very strenuous in the cause of liberty ; and yet this mob of bigots shewed a sanguinary spirit against them, and a desire to extirpate them, as infidels and heretics. They pursued a troop of Dragoons, consisting mostly of Protestants, into a guard-house, where they continued a well directed fire on them. In vain they hung out a white flag, as a

c

token

* Hume vol. v. p. 265.

† Speed 783.

‡ Digby's papers, published by Secretary Coventry.

§ Which they did annually.

token that they implored clemency; five of them were killed in the act of submission; and the whole of them would have been butchered, but that the regiment of Languedoc arrived in time for their relief, and conducted them, covered with blood and wounds, to the common prison, while the enraged and fanatic multitude brutally asked for their heads.* At Nismes, where the Protestants formed one-fourth of the people, many of them were massacred; and on the election of the municipality, the priests were assiduously employed in swearing the people not to vote for Protestants, whom they marked by the appellation of blacks. It is singular that this sanguinary spirit should appear in the priests and their flocks, at that time, as there were five Commissioners actually employed in that country, by the Convention, in taking measures for the confiscation of the property of the Clergy, and the total subversion of their order.†

The very same system which the Pope adopted in the Council of Lateran, in the year 1215, to extend and secure his monstrous encroachments all over Christendom, was introduced into England in the year 1405. The Saxon Church was not subject to the Romish See, and though the English Monarchs after the Conquest resisted, and the Parliament enacted many laws against the supremacy of the Roman Pontiff, the Monks, gradually and silently, infused the Papal superstitions into the mass of the people.‡ The oppression and extortion of the Roman Clergy became at last so great, that the people of England manifested a strong desire to confiscate their property, and to renounce all connexion with the Holy See, in the reigns of Ed. III. Rich. II. Hen. IV. and Hen. V. The Commons in a body waited on Hen. IV. in the year 1404, and addressed him to seize the revenues of the Clergy, and to convert them to the benefit of the State. But the Clergy availed themselves of the peculiarity of his situation, to rivet the shackles of Popery on the people of England much stronger than ever. Henry the 4th having obtained the Crown by the commission of treason and murder, was very obsequious to the Clergy, whose

* Annual Register, 1791, p. 84. † Annual Register, 1791, p. 84.

‡ See Appendix, No. 1, the Saxon and English Churches vindicated from the Pope's supremacy.

whose sanction he considered as necessary to varnish over the enormity of his crimes, and to confirm his usurpation; as they were very numerous, their property was immense, and they were regarded with superstitious reverence by the besotted multitude. Early in life, he had favoured the doctrines of Wickliffe, but when advanced to the throne he, at the instance of the Ecclesiastics, prevailed on the Parliament to pass a law, by which it was enacted, that any heretic who refused to abjure his opinions, should be tried by the Bishop, or his Commissary, and condemned to the flames; and the King was to issue his writ de hæretico comburendo, by which the Sheriff was commanded to execute the sentence. William Sautre, Rector of St. Osithes, in London, was the first person who suffered under this sanguinary law, in 1405. The British nation would have renounced, at this period, the superstitions of Popery, but for this dreadful engine of persecution, which was as terrific as the Inquisition, and under which the Clergy continued to burn great numbers of the followers of Wickliffe, whose doctrines were consonant to the pure principles of christianity, till the Reformation put an end to Popery, and restored Divine Evangelical truth. Queen Mary gave her subjects the strongest assurance, by an open declaration in Council, that she would permit them to pursue any such religion as their conscience should dictate; but when she was firmly established on her throne, she zealously promoted the burning of her Protestant subjects.* Her conduct, on this occasion, was consonant to a decree of a Council held at Toledo,† which agreeably to that of the Council of Lateran A. D. 1215, required all temporal Princes to purge their territories of heretical pravity; and if they neglected to do so, the Pope was to absolve their subjects from their oaths of allegiance, and their dominions were to be given to Roman Catholics.

After what I have stated, I think the reader will be convinced of the bold and groundless assertions of Veritas, and how little credit is to be given to them, when he says, page 12, “ My object is to shew, that the sanguinary crimes of a
“ mad

* Burnet's History of the Reformation, Lib. 2. page 23.

† Tom. 148. 149.

“ mad and ruthless mob, lost as they were to every sense of religion or civilization, cannot be justly imputed to the religious tenets of Catholics, on any ground, as Verax would imply.”—Doctor Troy says, in his pastoral letter, published in 1798, “ the religious principles of Roman Catholics being unchangeable, they are applicable to all times.”*

This position is strictly true, and we find them equally destructive against the Albigenes and Waldenses in the 13th century, against the Protestants at Paris in the 16th, in the expulsion of the Moors from Spain, in the Irish Rebellion in 1641, against the Protestants of France in 1791, in the massacre on Vinegar-hill, in the barn of Scullabogue, † on the bridge of Wexford, and in the general carnage of Protestants which took place in that once-peaceful and happy county, on which such an indelible stain has been cast, by the sanguinary spirit of Popery, that every real friend to his country should wish, that its very name were expunged from the map of Ireland. We may compare the Holy See at present, to a Crocodile, or to one of the great Serpents of Africa, who, though his head is bruised, battered, or even amputated, yet, in his expiring efforts, he deals destruction with the vibrations of his tail.

It has been proved by the affidavits of many different persons, who were compelled to attend the rebel camps, that it was an universal axiom among the rebel soldiers, that a Roman Catholic would ensure salvation, by killing three Protestants; and behold the dreadful effects of it! In the 13th century a similar reward was held out to such persons as would kill a certain number of the Albigenes and Waldenses. The spirit of Popery is equally destructive, at all times, and in all places,

Like the Pontic sea,
Whose icy current and compulsive course,
Ne'er feels retiring ebb.

SHAKESPEARE.

Doctor Troy, in a pastoral letter, published in the year 1793, tells us, that exclusive salvation is an established doctrine

* Doctor Troy, in his Pastoral Instructions, page 103, says, “ We wish that Protestants and others may judge of your civil and religious principles by our Catechisms, by our books of Devotion, and Religious Instruction, by the dogmatical institution of Popes, by the doctrinal decisions of our General Councils, and by our uniform conduct.”

† Its proprietor found in it the bodies of 184 persons, who were burned alive, and of 37 who were shot outside.

trine of his church, and that it is perfectly innoxious. Its baneful effects have appeared in every region of Europe, where Popery has existed; and every person capable of reflecting must perceive, that it is repugnant to the moral and physical perfections of the Deity, subversive of his attributes of wisdom, justice, and mercy, which are the main pillars of the divine administration of this world, and that it is likely to end in Atheism; for any person that can be brought to debase, and disparage the Almighty, so far as to say, that he is so unwise, so unjust, and so unmerciful,* as to ordain, that a very small portion of his creatures shall enjoy eternal happiness, and that the remainder shall be doomed to eternal punishment, because they happen to differ with them in some trifling tenets and ceremonies, will soon probably become Atheists. It engenders in the lower class of people an uncharitable aversion, a cruel and unrelenting spirit of persecution, against the members of every Protestant sect. The dreadful carnage which has taken place in France, and Ireland, verifies an observation made by the wisest men, that Atheism and gross superstition never fail to produce the same effects. I think we may apply to this absurd and uncharitable doctrine, what Archbishop Tillotson did to transubstantiation, "that it is a mill-stone round the neck of Popery, which will one day drown it." While on this subject I think it right to inform the reader, that the doctrine of transubstantiation was not invented 'till the 9th century, and that it was vehemently opposed by the most eminent divines of that period, particularly John Scotus Erigena, Rabanus Maurus, Archbishop of Mentz, and Bertram; and in the 11th century by Berengarius.

To make the public believe, that the persecution of Protestants was by no means in the contemplation of the rebels, Veritas artfully insinuates, that there were but three persons put to death in Wexford, from the 30th of May, to the 20th of June, and that of these, two were Roman Catholics. On the 30th of May, John Boyd, Thomas Sparrow, and one Hadden, a porter, were assassinated in the town. Henry Box, a shoe-maker, and a man of the name of Cook,

ON

* God's partial, changeful, passionate, unjust,
Whose attributes were rage, revenge, or lust.

on the 31st, contiguous to it. Now it is well known, that the two Roman Catholics were put to death, merely because they had done their duty in giving evidence against some rebels; and particularly against one Dixon, a priest, who had been a notorious traitor; and such was their detestation of them, that in order to increase the ignominy of their deaths, they had them executed by Protestants, whom they branded with the appellation of heretics. Veritas says, "that none of those murders, save those of the two Catholics, came to the knowledge of the Clergy, until they were perpetrated." This proves that they were consenting to the immolation of these victims,* for their holy church; for it is acknowledged, that they had previous knowledge of this assassination, and it is well known that they were tried, with all the solemnity of deliberation. Now, if Father Corrin could save seventeen victims on the 20th of June, from the rebel blood-hounds, why did he not rescue these two men? The truth is, they were considered as enemies to holy church, because their evidence tended to support social order under a Protestant or heretical state. In contradiction to what Veritas asserts, that there were but three persons put to death in Wexford from the 30th of May to the 20th of June, Jackson in his narrative says, page 31, "on the day that information was received of the rebels being defeated at Ross (which defeat took place on the 5th day of June), to revenge the loss, fifteen of the Wexford, and ten of the Enniscorthy people, were ordered out of the gaol, that he was dragged into the yard, where he found his unhappy comrades on their knees." Jackson then says, that Father Corrin arrived, and so far influenced the rebels, as to prevail on them to return into the gaol the fifteen Wexford men; but for those from Enniscorthy, he could obtain no remission. Thus Jackson, on whose veracity Veritas relies, acknowledges, that these ten prisoners were massacred, as soon as the defeat at Ross was known at Wexford, which must have been a day or two at most after that event, as these towns are but nineteen miles asunder. Veritas quotes the narrative of Charles Jackson, and admits the truth of his assertions; and he says, page 31, that during the two first days of his confinement, many prisoners

* The savage Pikemen knelt down, prayed some time, and crossed themselves, before these men were put to death. Murphy, who informed against Dixon, was shot in the Bull-ring of Wexford, on Trinity Sunday, about 12 o'clock, after the celebration of Mass.

foners were taken out of the gaol, a few at a time; and being carried to the camp, were piked. Jackson was imprisoned the 31st of May.

Veritas says, “ it is notorious to every man in Wexford, “ while in possession of the rebels (and many loyal * men “ who remained there during that period) that the Catholic “ clergymen never ceased by every argument they could ad- “ duce, and by all the influence and authority they could “ be supposed to possess with a sanguinary and infuriated rab- “ ble, to deprecate the effusion of human blood,—and this “ from the altars, in the public streets, at the prisons, and “ wherever, or whenever, they could perceive any intention “ of committing the horrid crime of murder.” I have myself conversed with many persons, both Roman Catholics and Protestants, who were in Wexford during that period, and they uniformly assured me, that the authority of the Rebel Generals, viz. Harvey † and Keugh, had early and totally declined, that the Clergy were the only persons there possessed of any influence, and that the rebels revered them not as men, but as Gods: that in the streets they bowed low to them, with their hats off, and continued so while they were in their sight; and that they never met Doctor Caulfield, without falling on their knees and receiving his benediction. On the trial of General Roach, lately held at Wexford, Mr. Goodhall, a yeoman, who had been led to execution on the bridge, swore that no person at Wexford could have prevented the effusion of blood but the priests. After the most minute investigation, I never could discover a difference of opinion on this point. On the contrary, it has appeared, from many collateral facts, that they seldom exerted that authority which they unquestionably had to save the lives of the unfortunate Protestants. On Trinity Sunday, the 3d of June, General Keugh informed the rebels, when on parade, that Doctor Caulfield had ordered a sermon to be preached, suited to the times and to their

* Every loyal man in the town was imprisoned, and was destined for destruction.

† The former was deposed, because he would not give orders for burning the barn of Scullabogue, and the life of the latter was often threatened as an Orangeman. The rebels were often heard to say in the streets, that they could not have luck or grace while there were any heretics in their Army.

their situation, and that they might repair to the chapel to hear it delivered. Having accordingly marched them thither, Father Roach, chaplain to the Doctor, preached a sermon, part of which was addressed to the Protestants, who, from motives of fear, had appeared there as Profelytes to Popery, and part to the rebel pikemen. I give some paragraphs of it, as related by different persons who were present. He said to the Protestants:—

“ You come here more from motives of fear than sincere
 “ conversion; but I tell you, that unless you are sincere,
 “ you will all be murdered.” Then addressing himself to
 the pikemen: “ For above an hundred years you have
 “ suffered much from the cruelty and oppression of the
 “ Protestants; yet I would advise you to spare those poor
 “ people, and to destroy none but your enemies, though
 “ you have suffered, and are still suffering much from the
 “ Protestants. You are fighting in the cause of God,* of
 “ your religion, and for your rights. You have done much
 “ towards succeeding, but there remains a great deal more
 “ to be done. You have put your hand to the plough, and
 “ you must not stop till you have obtained your object.”
 He strongly dissuaded his flock from attempting to make
 profelytes,† because he said that the protestants could not
 be sincere. From what he said before, we can easily per-
 ceive his motive for dissuading his sectaries from making
 converts. A discourse, somewhat similar, was delivered
 from the altar on the 10th day of June; and on the same
 day a proclamation was read from the altar, offering a re-
 ward for the apprehension of James Boyd,‡ Hawtrej White,
 Hunter Gowan, and A. H. Jacob, Esqrs. four magistrates of
 distinguished loyalty. In the sermon preached on this day
 he told the pikemen that they would all be murdered un-
 less they succeeded; and he desired the priests to make no
 more profelytes, as they could not be sincere. On the 17th
 day

* The Mahometans, as well as the Papists, maintain, that every person who is not of their religion is an enemy to God, and that when they are fighting against such, they are fighting in the cause of God. Ockley's History of the Saracens, Vol. i. p. 198, 228.

† Many Roman Catholics persuaded their Protestant friends and relations to become Papists, to save their lives, but the Priests would not be trifled with.

‡ The first is member for the town of Wexford.

day of June, it was announced from the altar, that a particular day was to be observed as a fast for the success of the war. Colonel Le Hunte, and many other respectable persons were present when those sermons were preached; and I will appeal to the candour of the public, whether they could have been delivered without the knowledge and privity of Doctor Caulfield.

The town of Wexford and all the rebel camps were constantly attended by great numbers of priests, who animated and exhorted the rebels by inflammatory and sanguinary harangues*, and daily said mass for them. The truth is, they believed the rising was general all over Ireland, that Dublin was in the hands of the rebels, and that a complete subversion of the protestant state, and a separation from England, which they meditated, must take place.

Charles Jackson says, in his Narrative, page 65, "that the Wexford clergy, not only from the altar, but in every place, and on all occasions, strove to dissuade the rebels from massacring their protestant fellow-subjects." But how could he know this, as he was a close prisoner in the gaol from the 31st of May till the 21st of June, when the King's troops arrived? Besides, great deductions are to be made from what he says on this point, as he is married to a papist.

Many respectable persons, and some of them papists, have declared without reserve, that the Popish clergy could have prevented any one individual from suffering, even by *a turn of their finger*. This was the expression they made use of.

Veritas denies, "that the Roman Catholic clergy, then in Wexford, possessed one atom of authority, except that spiritual authority they ordinarily possess over the loyal, peaceable, and amenable of their communion, very few of whom then remained in Wexford, to aid the exertions of the clergy in repressing an ungovernable banditti;" and yet he admits that Father Corrin was able to restrain that ungovernable banditti, when they were butchering their protestant prisoners on the bridge. So much for the reasoning of Veritas. This argument, like a weapon in the hand

D

of

* See Grandy's affidavit in Appendix, No. 4. containing the harangues of Father Murphy, a Parish Priest, encouraging the extirpation of heretics.

of an awkward person, recoils, and wounds him who wields it. Now if he had influence enough to do so at seven o'clock in the evening, when their thirst for blood was insatiable, why did he not exert it at two o'clock, when the bloody work began at the gaol, which is in the town, and where some victims were immolated before they proceeded to the bridge? But to palliate the lateness of his interference, Veritas asserts, that "Doctor Caulfield, Mr. Corrin, and every Catholic clergyman at Wexford, were utterly ignorant of any business of blood, either done or intended, on the tragic day of the massacre on Wexford bridge, until Mr. Corrin, while at dinner, received a message from Mr. Kellet, desiring he might hasten to him with all possible speed." Now I appeal to every person capable of reasoning, whether the Catholic clergy could alone remain ignorant of the barbarous design of the rebels, when it was announced an hour before the massacre began, by a black flag, with a white cross on it, which was carried through the town in procession, and which petrified with horror every person of humanity. This dreadful scene of carnage continued for five hours. The victims were carried from the gaol to the bridge, through the main street, in numbers from ten to twenty, furrounded by the ruthless pikemen, and each procession was preceded by that doleful harbinger of death, the black flag. In this manner they butchered ninety-seven protestants, and some of them gentlemen of distinguished worth.* Could this tragic scene have continued so many hours without the knowledge of any one individual in so small a town as Wexford? The idea is absurd; but the truth is, no persons are so blind or so deaf, as those who are unwilling to see or to hear. It is a fact universally known, that a person of humanity went to Doctor Caulfield, and besought him to interfere, when the rebels were about to take out the prisoners to execution, and that he positively refused to do so, but promised that he would send his chaplain Father Roach for that purpose; however he never interfered. The Friars were warned of it by an inhabitant of Wexford, who implored them to command the rebels to desist; but they answered, that they would recommend, but not command them to do

* By the Rebel Calendar it appears that 260 Protestant men were in prison, exclusive of ninety-seven who were put to death. The above Calendar is now in the hands of a Magistrate.

do so; yet they never interfered. Though Doctor Caulfield would not exert himself to prevent the effusion of blood on the bridge, he repaired to Lord Kingsborough's lodgings, and displayed that authority he was known to possess, in saving his life; and it is universally believed, that his motive for doing so was this: should a reverse of fortune take place, he was a valuable hostage, and the Popish clergy might derive the most important advantages from having saved the life of a person of his rank and influence. In the evening, after the massacre was over, a number of pikemen returning from the bridge, fell on their knees and received his benediction.* This is a fact universally known. The interference of Father Corrin happened thus. He christened a child the morning of the massacre for Mrs. Kellet, who is of the Popish persuasion, and he promised to save her husband's life: and when Mr. Kellet was led out to execution, he sent a message to Mr. Corrin to apprize him of the imminent danger he was in; on which he repaired to the bridge and rescued him. This evinces the plenitude of his power, which if exerted at an earlier period, might have saved many valuable lives. Different persons at that time in Wexford, and some who lived near the bridge, have unanimously declared, that a person approached it in great haste, and cried out "to arms, as a reinforcement was necessary at Vinegar-hill, towards which the King's troops were advancing:" that about that time Father Corrin arrived, and expostulated with the rebels, and desired them to forbear; he then read prayers, or said mass, and the rebels on rising from their knees exclaimed, "to camp, to camp, to Vinegar-hill, thank God we have sent these souls to hell!"† A person of the utmost veracity, who was led out to execution, and narrowly escaped, has positively asserted, that he believes Father Corrin would not have interfered at all, but that he imagined there was a complete reverse of fortune, in consequence of the alarm occasioned by the arrival of the messenger from Vinegar-hill. A very amiable lady, who resided during the Rebellion,

* It is to be hoped that the Doctor did not know that they had been among the Assassins.

† We will allow Father Corrin the merit of having prevented Mr. Kellet from being remanded to prison, and no more, as he left the other prisoners in the hands of the pikemen.

lion, near the bridge, wrote an exact diary of every thing that passed, and she says in it, "that soon after the
 " massacre ceased, Mr. ———, one of the Committee
 " for provisions, came to us. He was like ourselves, half
 " dead with horror, and declared, that he entreated the
 " Priests to come down with their crucifixes, and prevent
 " the massacres, but they all refused. We told him that
 " Father Broe said he had saved nineteen persons. This
 " Mr. ——— denied, and said it was *the express* that saved
 " them."

Jackson, on whose veracity Veritas relies so much, says, page 34, that while they were torturing Gurley on the bridge, General Roach rode up in great haste, and bid them beat to arms, saying that Vinegar-hill camp was beset, and that reinforcements were wanting, that this operated like lightning on the rebels, who instantly quitted the bridge, and left Jackson and the other victims on their knees. That the mob (consisting of more women than men), which had been spectators, also instantly dispersed in every direction, supposing the King's troops were at hand: that the prisoners, *stupified with horror*, remained some time on their knees*, without making any effort to escape: that the rebel guard soon returned, took them back to gaol †, telling them that they should not escape any longer than next day, when neither man, woman, nor child, of *the Protestants* should be left alive.‡

Veritas says, "that the charge against the unfortunate sufferers was not their being Protestants, but the motive professed by their murderers, whether true or false, was, that they were Orangemen, and elsewhere, that it was against a political, and not a religious sect of Protestants." This artful attempt to hide the grim, the hideous, the Gorgon visage of Popery, with a political mask, while fanatical fury
 against

* This clearly proves that some of the prisoners might not have known the real cause of the dispersion of the rebels and of their own preservation.

† It is certain that Father Corrin prevented Mr. Kellet from being re-conducted to prison; but why did he not extend his humanity in the same manner to the other prisoners? This shewed manifest partiality in favour of Mr. Kellet, who had a Popish wife. If Father Corrin could save the lives of the other prisoners, he might have prevented them from being re-manded to prison.

‡ The Rebels in this instance took off the mask.

against Protestants in general, fermented in her bosom, and she held a dagger in her hand ready to shed their blood, is perfectly consonant to that dissimulation which is peculiar to the Popish superstition.

Many years ago there were bitter feuds between the Presbyterians and the Roman Catholics in the county of Armagh, and for a long time the former were denominated Peep-of-Days. They originated from a quarrel which took place at the fair of Portnorris, about the year 1785, between two of these sectaries, whose personal enmity soon extended itself to the entire body of each. The Roman Catholics assumed the title of Defenders, because they said they could not obtain protection from the laws, to which they had recourse, after having been worsted by the Peep-of-Days. When their passions became inflamed, they proceeded to exercise the most desperate outrages against each other, in the course of which many lives were lost. The Defenders* were regularly organized in clubs and societies, so early as the year 1789, in that county; and they committed many desperate outrages in the year 1791, witness the Barclay family, who were butchered with savage barbarity, at Forkhill, on the 30th of January, of that year. Some other Protestant families were driven from that country about the same time, and Mr. Hudson,† the clergyman of the parish, was fired at twice.

The Defenders were exclusively of the Popish religion, and their professed object was to deprive the Protestants of their arms. In consequence of many outrages and barbarities disgraceful to human nature, the High Sheriff and Grand Jury of the county of Armagh, entered into the following Resolutions at the Summer Assizes of 1791:

“ Having taken the state of the county of Armagh into consideration, and being determined to preserve the peace, we do unanimously agree, that a rage *among the Roman Catholics*, for illegally arming themselves, has of late taken place, and is truly alarming. In order then, to put a stop to such proceedings, and to restore tranquillity, we do
pledge

* They did not assume the title of Defenders till some time after.

† He has been obliged to quit that country for fear of being assassinated. His horse was once shot under him by the Defenders in 1791, and yet he was not an Orangeman.

pledge ourselves to each other, as magistrates, and individuals, and do hereby offer a reward of five guineas, for the conviction of each of the first twenty persons, illegally assembled, and armed as aforesaid."

This banditti soon spread themselves over most of the counties of Leinster and Ulster, and exercised nocturnal assassination and plunder, till the end of the year 1795, or the beginning of 1796, when they coalesced with, and became auxiliaries to the United Irishmen. In the year 1792, they plundered, or attacked, 182 houses in the county of Louth. At the Spring Assizes for that county, held at Dundalk, twenty-one Defenders were sentenced to die, twenty-five to be transported, twelve to be imprisoned a certain time, for having conspired to murder different persons, thirteen indicted for murder put off their trials, and bench warrants were issued against eighty Defenders who absconded.

In the month of January, 1793, a large body of them attacked a detachment of the 41st regiment, when on their march, at Peterstown, in the county of Meath. In the same month, a company of that regiment, while on their march, was wantonly assaulted by a large party of defenders, well armed, in the county of Leitrim, between Manor-Hamilton and Carrick-on-Shannon. In the month of February of the same year, a detachment of the 8th regiment was attacked by them at Athboy,* in the county of Meath.†

In short, in the years 1793, 1794, 1795, and 1796, the counties of Donegal, Sligo, Mayo, Leitrim, Roscommon, Cavan, Fermanagh, Armagh, Meath and Dublin, were agitated to an alarming degree. The speech of Lord Westmorland to both Houses of Parliament on the 16th of August, 1793, bears unequivocal testimony of their rebellious and turbulent disposition. At last, the Protestants of the county of Armagh perceiving, that unless they united for their preservation, they could not withstand this Popish banditti, who were impelled by fanaticism, and organized into clubs, instituted Orange Societies for their defence, about the year 1794. As the passions of both parties were very much inflamed, many lives were lost in the conflicts which ensued between them. It is to be lamented that the Orangemen in that

* The King's troops thus assaulted on their march were not Orangemen.

† This proves that the disturbances existed in Ireland some years before the removal of Lord Fitzwilliam from the Government of it.

that county, who obtained a decided superiority over their antagonists, pushed their revenge to an extreme; for they drove great numbers of the defenders into the province of Connaught, in the year 1796. From the report of the respectable inhabitants of the county of Mayo, it appears, that all the defenders who migrated thither, were virulent republicans, and drenched with superstitious credulity, being all of the scapular order; and I have been well informed, that they took the lead among the rebels who joined the French. In the year 1795, the city of Dublin, and the country contiguous to it, were very much infested by the defenders. In the Summer* of that year, they raised a mutiny in the garrison of the metropolis, which put it in imminent danger; and might have been fatal to it, but for the seasonable reinforcement which arrived there from the camp of Lehaunstown. Their intemperate zeal overcame their prudence so far, that the guard marching from the barrack to the Castle was attacked by them on Essex-bridge, and an attempt was made to wrench the colours from the officer that accompanied it. A dragoon detached from the Castle to the Lord Lieutenant, then resident at the Park, with intelligence of this event, was seized by the rebels, cruelly beaten by them, and narrowly escaped assassination. Many thousands of these rebels, to prove their strength by their numbers, marched through the city of Dublin, attending a sham funeral, on the 30th of April, 1797. In that year, their seditious meetings were so frequent, they committed such outrages, and their numbers encreased to such a degree, that in the month of January, 1798, and not before, the Protestants of Dublin thought it prudent to unite for their preservation, and to prevent the Constitution from being subverted.† They openly declared that the only object of the Orange Clubs was to maintain social order, and to protect the lives and property of all his Majesty's loyal subjects, from the spirit of anarchy and outrage, which had for some time threatened them. A few Orange Clubs were instituted in the year 1797, in some towns of Leinster and Ulster

* All this time Doctor Hufsey was very busy at Lehaunstown camp in preaching to the Soldiers.

† See the Appendix, No. 2, their principles contained in a Declaration published by them

ster from the same prudential motives; and they openly declared, that the object of their Union was similar to those formed in the metropolis. Not only their declarations, but their conduct, unquestionably evinced, that their views were merely defensive; for, except in the county of Armagh, they never, as Orangemen, attacked or injured any of his Majesty's subjects; and yet the Popish members of the Irish Union, knowing that they, by their united strength, would form a firm barrier against the progress of rebellion, denounced them as enemies to the Catholics, and declared that their extirpation was the only object of their institution; and this in many parts of Leinster and Munster, where Orangemen were never known to exist. The virulent opposition given to the establishment of the Yeomanry in Dublin, in the year 1796, by Messrs. K. and B. and many other members of the Revolutionary Catholic Committee, of 1792, flowed from the same motive, and proved, that they were equally hostile to every institution which could have any tendency to prevent the subversion of the Constitution. At all events, this false and malicious report of the designs of the Orangemen, produced the desired effect, an indiscriminate slaughter of Protestants, where the military, or yeomanry could not protect them during the rebellion.

The ferocious rebels often confessed, when interrogated, that they never had seen, and could not describe an Orangeman; and thus this artful disguise was easily seen through, by those whose minds were not clouded with prejudice, or inflamed by fanaticism. In the county of Wexford, the poor Protestant peasants and mechanics were dragged from the humble abodes of peaceful industry by their Popish neighbours, with whom they had always lived on terms of cordial friendship, and were cruelly massacred as Orangemen. In short the word Orangeman was but the warhoop for the butchery of Protestants; for the names of both were so artfully confounded, that they are synonymous in the opinion of the common herd of papists. Were the Albigenes and Waldenses, the Protestants massacred at Paris on St. Bartholomew, in Piedmont, or the Cevennes, or at Montauban in the year 1791, were the Moors expelled from Spain, or the Protestants massacred in Ireland, in 1641, Orangemen? No, but the spirit of Popery, as ravenous as the
grave,

grave, and as relentless as death, dictated their destruction. Ask those pious fathers, Doctor Coppinger, Bishop of Cloyne, and Doctor Bellew, Bishop of Killala, why these infamous and groundless reports about Orangemen were propagated in their dioceses, and whether there ever existed a person of that description in them?

When the poor sufferers were taken prisoners, they were asked whether they could cross themselves, and say certain Popish prayers. If they could, they were discharged, if not, they were massacred or imprisoned.*

Veritas says, "let me ask who were the prime movers, and most prominent agitators in this rebellion, from the origin to its present state. Were they in majority, or in any considerable degree, Catholics of known adherence to the principles of their religion?† No, those of them who professed indeed a semblance of Catholicity, were for the greater part of Paine's school, Catholics in profession, but Deists in religion, the leaders for the most part Protestants."

Veridicus admits, that the first leaders and projectors of the Rebellion consisted of a motley list of Protestants, Presbyterians and Papists; but it is notorious that the latter artfully concealed their secret design of extirpating the former, till the rebellion broke out; and after the 23d of May, we cannot find a single instance of a Protestant in the rebel ranks, in the province of Leinster, except two or three leaders at Wexford, who were deposed or lost all authority; and for a very obvious reason; because they found too late, that that monster Popish Fanaticism lurked behind the curtain, and meditated the destruction of all Protestants without distinction. It is well known, that Generals Keugh and Harvey would have fallen a prey to it, at Wexford, if the Republic had lasted a few days longer. In their last moments they acknowledged, that they discovered when they could not withdraw, that it was a religious war, and that the Popish priests were the chief instigators of it. The fanatic pikemen were constantly heard to declare in Wexford, that they would kill all heretics, and have but one religion.

E

Veritas

* See Jackson's account of this ceremony, page 25.

† From what I have already quoted from Romish Councils and Papal Bulls, it is obvious that every person concerned in the late Rebellion against the Protestant State, acted agreeably to the principles of his Religion.

Veritas says, “ happily for the Catholic church, there are other, and more respectable authorities to vindicate its loyalty, and the christianity of its principles. Where were the Catholic noblemen and gentlemen of Ireland during the late rebellion? They were in the same ranks with their loyal Protestant fellow-subjects, rallying around their King, the Constitution, and the laws of their country; and gallantly defending them against the efforts of Rebellion.”

Veridicus admits, that many of the Popish noblemen and gentlemen were loyal during the rebellion; and why? because though they conformed to a few idle ceremonies, and believed in a few speculative doctrines of their church, they were in their moral conduct, christians, and not papists; but even some gentlemen, many of the middle rank, and almost the whole of the common herd of Papists, in conformity to the genuine principles of their religion, indulged that sanguinary spirit against Protestants, which has been frequently enjoined by many Councils of the Romish church, and by innumerable Papal Bulls. The gentleman of that profession sips but the surface of the medicated Roman Chalice, the besotted vulgar papist has drunk the very dregs of its intoxicating poison.

“ Ille impiger hausit spumantem pateram.”

Christianity and Popery differ widely from each other. Our Saviour says, if you love me, love one another; and by the 6th commandment, it is laid down, “ Thou shalt do no murder.” By the divine law it is ordained, that “ Who so sheddeth man’s blood, by man shall his blood be shed, for in the image of God made he man.”* But the Pope, like Mahomet, offers a crown of eternal glory to those who shall assassinate such of their fellow-creatures, as do not profess their creed. Our Saviour says, “ a portion of all shall be saved.” The Pope, “ all those who are not within the pale of my church shall be doomed to eternal damnation.† The holy scripture says, “ A Bishop shall be the husband of one wife, and of good behaviour;”‡ and in the
same

* Genesis, chap. ix. v. 6.

† This doctrine is strongly inculcated in the Alcoran of Mahomet.

‡ St. Paul to Timothy, chap. iii. v. 2.

same chapter, St. Paul tells the inferior clergy, that their wives must be grave, not slanderers, sober, faithful in all things. The Popish priests would do well to observe this doctrine, instead of following the advice of the Pope, who forbids them to marry, but tells them that they may get absolution for committing sin. The Roman clergy all over the continent, kept concubines, when they were at first prohibited from marrying. †

When celibacy was established in England, in the 12th century, the Clergy gave universally into concubinage; and the Bishops confined them to one woman, to prevent it from degenerating into licentiousness. ‡

Our Saviour says, “all those that take the sword, shall perish by the sword.” §

This prophecy points strongly to the many sacerdotal heroes who fell in the rebellion, by the sword and the gibbet. The Pope's Nuncio, in the year 1771, blessed the instruments with which some assassins were to murder the King of Poland. §

In various parts of holy writ it is ordered, that all Christians shall read the Bible. ¶ The Pope, in the 4th rule of his Index expurgatorius, formed under the Council of Trent, says, “that no person shall receive absolution, unless he first gives up his Bible,” the use of which he positively prohibits.

This reminds me of an observation of Archbishop Tillotson, “that those who are working in darkness are afraid of the light, and those who know that the holy scripture is against them will prevent it from being read.” When the multitude, struck with the miracles of our Saviour, offered to make him their King, he answered, that his kingdom was not of this world.

The Pope says, in his Bull of Excommunication against Henry IV. of France: “The authority given to St. Peter, and his successors, by the immense power of the eternal King,

* V. viii, and ix.

† Giannone, lib. 5. page 275.

‡ Hume, vol. 2. page 64.

§ St. Matthew, chap. xxvi. v. 52.

§ See Wrexall's account of it in Cox's Travels, Lib. 1. chap. 3.

¶ St. Paul to Timothy, chap. iii. v. 15, 16, 17. St. John, chap. v. v. 39. Acts, chap. xvii. v. 11.

King, excels all the power of earthly Kings: it passes uncontrollable sentence on them.”*

How clearly is the Popish Superstition foretold by St. Paul in his Epistle to Timothy, chap. iv.

Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which *believe and know* the truth.

Though Veritas asserts, that the rebellion was confined to a furious and ungovernable rabble, it appears that many gentlemen proud of their ancestry, and others, without number, possessed of considerable wealth, and raised far above the vulgar by their education, though of a meaner rank, were deeply involved in it. John Colclough of Ballyteigue, Fitzhenry, his brother-in-law, John and Edward Hay, Edward Fitzgerald, Garret and William Byrne of Ballymanus, Esmond Kyan, nephew to Sir Thomas Esmond, were all gentlemen. Of the great number of wealthy shop-keepers, tradesmen, and farmers, in and about Wexford, I shall only mention the following:—Roach, a farmer, was a General in the rebel army—Fraine, an opulent tanner—Prendergast, a rich malster—the bloody Thomas Dixon, ship-owner—Pender and Murphy, shop-keepers, all of Wexford.

All the opulent farmers and shop-keepers in and about Enniscorthy, with but few exceptions, and some gentlemen, were active rebels. Among these we find, William Deveureux of Taghmon—William Barker, a brewer, and a merchant—Mr. Pat. Sutton, and his two sons—Luke Byrne, a rich malster, and his two sons. This wretch, though far advanced in years, used to boast of the number of Protestants he had murdered with his own hand, and even mentioned their names. In the county of Kildare, Doctor Esmond, Messrs. Aylmer and Fitzgerald, proud of their descent, were notorious rebels. In the county of Mayo, we find the names of Blake, French, O’Doude, M’Donnell, and Bellew, vain of their lineage, leaders in the rebellion.

* This Bull occasioned the assassination of that amiable Monarch,

lion.* In that county Orangemen were universally denounced; and yet none such ever existed there. At the fair of Ball, near Hollymount, held in the month of August, 1798, a report was propagated, that the Orangemen would massacre all the Roman Catholics, which occasioned so great an alarm, that none of the farmers or peasants would venture to sleep in their houses, for many miles round, but assembled in large bodies in the fields, where they were sworn to exterminate Protestants, and join the French. The rebels at Killala resolved to massacre the Protestant prisoners there; and lest they should be slack in the execution of their pious design, Father M'Donnell, a Popish priest, entered that town, the day before the King's troops arrived there, and announced that the Orangemen were murdering the Roman Catholics. Wilson's hospital, a charitable institution, was destroyed by the Popish rabble in the county of Westmeath, soon after the French landed. When they first assembled, they were asked by the magistrates, what their view in doing so was? They answered, that they took up arms to defend themselves against Orangemen, who meditated their destruction. But on being asked by the magistrates,† who the Orangemen were, they answered that they did not know, and that they had never seen any such persons.‡ It appears that some vagabonds had rode about the country, declaring aloud, that the Orangemen were massacring the Catholics.

There cannot be a stronger proof than this, that it was a Catholic cause, after the 23d of May. The Presbyterians in the North were so sensible of it, that they withdrew some days after the rebellion broke out; and Dicky the rebel captain declared, at the place of execution, that they discovered too late, that it was a Popish conspiracy, and that if they had succeeded in overturning the Constitution, they would

* See the long list of gentlemen, merchants, farmers, and priests of the county of Mayo, proclaimed as rebels in the Dublin Journal.

† This happened to Lord Sunderlin.

‡ Next day, viz. September 4, they assembled to the number of 5000, and destroyed the hospital, because it was a Protestant charitable institution, and immediately after a Priest said Mass for them. They then collected in a house, a great number of Protestant men, women, and children, and would have set fire to it, but that the King's troops arrived there.

would have had the Papists to contend with. All the French officers, without reserve, unanimously declared, that the first object of the rebels in Connaught was, the massacre of Protestants, and that they had great difficulty in preventing it.*

Doctor Crump, a physician and a gentleman, attended by a great many Roman Catholics, some in good circumstances, paraded before General Humbert's lodgings, at Castlebar, and urged the General, while standing at his window, openly and aloud, to give them but one hour's revenge, for an hundred years of cruelty† and oppression, which they had suffered from the Protestants; and he publicly avowed his intention of burning, in the church, the whole of that religion who were at Castlebar. But Humbert humanely refused to assent to his sanguinary design.

About sixty Protestants were imprisoned by the rebels at Ballina, in the house of the Right Hon. Colonel King, and were guarded by rebel pikemen. Father Owen Cowley, a Priest, often visited them, and treated them with the greatest obloquy and abuse, calling them unbaptized heretics, and he even struck some of them. He told them, with malignant pleasure, that they should all be hanged next day; and he would have put his design into execution, but that intelligence was received of the victory obtained at Ballynamuck. It appeared that no person there had so much influence as Father Cowley; and that none of the prisoners were relieved, or could entertain a hope of being relieved, but through him. These facts have been verified by affidavit.

Veritas says, "the Protestants repeatedly called on the Catholic Clergy for written protections, but the Clergy declared one and all, that they could not, and dared not, grant any such protection, nor would they be of the smallest benefit; but that all they could do, they would, which was to sign petitions, praying and beseeching of the rebels, in the

* Bartholemew Teeling was hanged for having invaded his native country with the French, and the only defence he made was, that he often prevented the massacre of Protestants, and this was proved on his trial.

† It is universally well known, that Popish farmers, labourers, and servants, prefer Protestant landlords and masters, to those of their own persuasion, because they are much more noted for mildness, humanity, and generosity. I must except in this particular, the Roman Catholic nobility and gentry; and those of their body who have received a good education, and are above the prejudices of their religion.

the name of Christ, for the passion of Christ, and in every claim or behoof, human and divine, that their Protestant neighbours might be protected respectively in their persons, families, and properties."

Such a bold and groundless assertion, which can with truth, be contradicted by every inhabitant of the town, and county of Wexford, indicates an extraordinary degree of hardened audacity. That many Priests refused to give protections to Protestants, is most certain, but it is well known that those who could obtain them, never received the slightest injury; and this was invariably the case, whether they were in the shape of petitions or protections. In some instances, Priests granted them to Protestants, for whom they had a particular predilection; but the surest way of obtaining them, was, to be baptized by one of the Romish Clergy; and of this innumerable instances occurred. Some of the Popish inhabitants of Wexford, who were connected with Protestants, earnestly recommended to them, to become Profelytes, by undergoing this ceremony, well knowing that the total extirpation of the members of the Protestant religion was intended; and in consequence of it, great numbers of Protestants flocked to the Chapel for that purpose; though Father Roach forbid the Priests, from the altar, from pursuing that practice, because, as he said, they could not be sincere; but let the public judge, from what secret motive he was desirous of withdrawing those means of protection from the unfortunate sufferers.

A lady, whose husband was a close prisoner in Wexford, received the following protection from Father Corrin:

" I humbly request, for the sake of Christ, that you will protect Mrs. ——— and family.

" JOHN CORRIN,
" Parish Priest of Wexford."

Whenever this lady walked abroad she was stopped, and obliged to produce it to the pikemen, who on seeing it permitted her to pass unmolested.

The following is a copy of one given by Father Broe, a Friar, to a person whom he had baptized:

" I hereby

“ I hereby certify, that A. B of C. in the parish of D.
 “ has done his duty, and proved himself a Catholic. Dated
 “ Wexford, June 21, 1798.

“ F. JOHN BROE.”

Such numbers of Protestants went to the chapel to be baptized, and to receive protections, that they at last obtained a certain form, which they copied and carried with them, to save the Priests the trouble of writing them.

The following was given by a parish Priest, near Taghmon, who was constantly employed in christening heretics :

“ Mr. A. B. has complied with every condition required
 “ of him, and therefore is to be stopped by no man.

“ REV. BR. MURPHY.”

June 4, 1798.

This protection frequently preserved the life of the bearer of it.

Veritas, page 7, quotes Jackson's narrative, who, he says, asserts, “ that Mr. Corrin influenced the rebels so far, as to prevail on them to return to the goal the fifteen Wexford men, but for those from Enniscorthy, he could obtain no remission. Now it will appear, by the following protection, granted by Dr. Caulfield, to an individual of that town, that he could protect its inhabitants, however odious they were to the rebels, as easily as those of Wexford :

“ From the excellent character of A. B. I beg leave in
 “ the name of Jesus Christ, to recommend him to be pro-
 “ tected.

“ JAMES CAULFIELD.”

Wexford, June 15, 1798.

The bearer of the above protection was not molested from the moment he received it, though he was an inhabitant of Enniscorthy.

George Piper, who lived at Clone, was taken prisoner by the rebels ; and his wife having implored them to spare his life, they said, they could not grant her request, unless
 he

he produced the protection of a Priest. She then repaired to Father Redmond, of Ferns, and besought him to grant her one; but he declared he would not give a protection to one of her sort (meaning a Protestant,) as they would turn against his party afterwards, on which the rebels put Piper to death.

The following certificate was given by Father James Murphy, a parish Priest, who was stationed at Vinegar-hill, and was constantly employed in baptizing heretics. I give an exact copy of it :

“ I do hereby certify, that the bearer John B——
 “ *have* presented himself for baptism, but I think better to
 “ *postpone* it to another time, till he’s *more sufficiently* in-
 “ *structed*, and till he proves himself, by persevering in the
 “ same dispositions. Given under my hand this 14th day
 “ of June, 1798.

“ JAMES MURPHY.”*

Within a short time, Father Broe, the Friar, insisted on, and received one shilling as his fee, for having christened a Protestant during the rebellion at Wexford. Let Mr. Stephen Ram be asked, whether a Protestant tenant of his did not solicit Father Kavenagh, of Gorey, when the rebels were in possession of that town, for a protection, and whether he did not reply, what, give a pass to you, who have been serving the Devil all your life !

Richard Grandy obtained a pass from Father Edward Murphy, parish Priest of Bannow, (see his affidavit in the Appendix, No. IV. and Murphy’s harangue in the camp of Carrickbyrne, encouraging the rebels to extirpate heretics.) It appears also, that the rebel magistrates presiding at Taghmon, viz. John Bryan, James Harper, Joseph Cullamore, and Mathew Commons, gave it as their opinion, that Richard Grandy would be perfectly safe in passing through the country with the pass obtained from Father Edward
 F Murphy.

* There were six Priests of this name in the county of Wexford, more or less concerned in the Rebellion. Eadmus, Edward, James, Bryan, John, and Michael.

Murphy.* We may judge of Catholic loyalty, from the monstrous desertions, and the treachery of the Popish Yeomen. There were twenty-four Papists in Col. Le Hunte's corps, and twenty of them joined the rebels. Of these Edward Fitzgerald was worth 800*l.* a year, and Roach, his permanent Serjeant, was an opulent farmer. In the Coalgreny corps, sixteen Papists proved disloyal; forty-six in the Castletown. Most of the Papists in Doctor Jacob's numerous corps joined the rebels. One-third of the Clane corps, in the county of Kildare, with Doctor Esmond, their Lieutenant, were traitors. Some of the Popish members of the Sepulchre's corps in Dublin, formed a conspiracy to murder the Protestant members of it. It was discovered, that the majority of the Popish Yeomen in Dublin, had taken the United Irishman's oath, and were determined, in violation of their oath of allegiance, to join in subverting the Protestant State. In most of the corps of the province of Leinster, the majority of the Popish Yeomen, were disloyal; and almost the whole of the Popish Yeomen in the Carrick-on-Suir corps, in the county of Tipperary, proved traitors. Lieutenant Clinch, of the Rathcool infantry, was hanged for having conspired with the Popish Yeomen of it, to murder their Protestant fellow-soldiers. He owned it was a Popish plot, and that Father Harold† had organized, and sworn, all the rebels for some miles round him; and he imputed his misconduct, and the ignominious death which he suffered, to the advice of that traitor.

How many traitors at Dunlavin were shot in one day, all of the Popish persuasion, and Yeomen? Great numbers of Papists were very zealous to enrol themselves in the Yeomen corps of Wexford, and its vicinity, a short time before the rebellion broke out, for the purpose of obtaining arms, and acquiring a knowledge of discipline. Near two thousand Papists did the like in Dublin, and they were proposed to the different corps by persons who afterwards proved to be notorious rebels. Not a single instance can be adduced, of a Protestant Yeoman having become unfaithful, after the 23d
of

* See Grandy's Affidavit in the Appendix, No. IV.

† He was parish Priest of Rathcool, and preached three loyal Sermons from the Altar, the Sunday before the Rebellion broke out.

of May. Such of the Popish Militia as had been enrolled for three or four years, much to their honour, remained steady; and why? because by shifting often from one place to another, their minds were enlarged, and the sanguinary and intolerant principles which their respective parish Priests had infused into them, were in a great measure obliterated; besides, they found that their officers, whom they were taught to regard as heretics, were generous and humane.—

A Popish servant, who was arrested in Dublin confessed his guilt, and said that 22,000 Popish servants were sworn, and were to have risen there on the 23d of May; and it has since been discovered, that the lower class of Popish female servants were sworn, and were to have co-operated on that occasion, which must have been known to their Bishops and Priests. Not a single Protestant servant in Dublin was charged with treason, after the rebellion broke out, 23d of May.

Doctor M'Kenna imputes much of the horrors of the rebellion to Orangemen, and though he admits that twenty Popish Priests were at the head of a Popish army, he denies that Papists were materially concerned in the rebellion; but as he is a Papist, due allowance should be made for his bigotry and partiality; besides, he was Secretary to the Roman Catholic Committee in 1792,* which it is believed was the first germ of that revolutionary system, which has since appeared, and as he afterwards enlisted under the banners of Government, on getting a pension, we may suppose that he is now endeavouring to conciliate his Roman Catholic friends, by singing his palinodia. During the sitting of that Committee, the Defenders were more outrageous than at any other period, and even approached the metropolis. The officers of the Militia can declare, what base and unremitting attempts were made, to persuade the Popish soldiers to join the Union, and to turn their arms against their country.

Veritas asks, “is it the excommunicated Priests, the drunken and profligate couple-beggars, the very fæces of the church, who appeared active in rebellion, that Verax selects as examples in support of his charge against Catholic principle?” It can be proved, by the testimony of individuals, and the strongest moral evidence, that the body of the

* It was called the Back-lane Parliament.

the Romish Priesthood were engaged in the cause of the Union. Father Hufsey, the Titular Bishop of Waterford, kindled combustion in the province of Munster, very early in the year 1796, by the publication of his Pastoral Letter, but much more by his inflammatory Sermons, and yet he never was regarded as a couple-beggar. It is universally allowed, that by them he occasioned a coolness and a separation between the Protestants and the Papists of Waterford, who had long forgotten their ancient and mutual prejudices, and had associated together in the most cordial friendship. I have been well informed that treasonable associations began in his diocese, soon after he made his visitation through it in April 1797.

The congregations of the following Chapels in the county of Wexford, with their respective Parish Priests, whose names are annexed, solicited the civil magistrates, by a solemn Address, so early as the month of November 1797, to give them an opportunity of exculpating themselves from the foul suspicion of being united, by exhibiting the oath of allegiance to them, and they were accordingly sworn at their respective altars on the 26th of November, where they took one of the strongest oaths of allegiance that could be indited.

Parishes or Chapels.

Priests.

Unions of Blackwater, Killala, Ballyvaloe, Ballyvaldon, Castle Ellis.	David Cullen.
Millina,	Nicholas Synnot.
Unions of Tombe, Kilcombe, and Rosmanogue,	Francis Kavenagh.
Killina, the chapel at Ballygarret,	Nicholas Redmond.
Kilcormuck, the chapel at Boulavogue,	John Murphy.
Monomoling,	Michael Lacy.
Ballycanew,	Michael Murphy.
Kilmuckbridge,	Michael Lacy.
	Clough,

Clough,

Francis Kavenagh.

John Redmond, his Curate,
a notorious traitor, was
hanged.Gorey, and Killinahue,
Kilbride,
Donamore,

Francis Kavenagh.

Edward Redmond.

Nicholas Redmond.

The said Priests and their congregations, and those of the parishes of Killenerin and Ferns, and of the chapels of Kilmallock, Castlebridge, and Ballymonaboy, voted Addresses to Lord Camden, expressive of their loyalty to the King and his Government, on the 12th of April 1798. In all the said parishes, and in the following, viz. Enniscorthy, including many Unions, Wexford, Kilrush, Ferns, Templeshambo, Kilbride, and Camolin, and in various other parishes, the Popish inhabitants, incited by their respective Priests, continued to take oaths of allegiance, and to deliver up pikes to the magistrates, the entire week preceding the rebellion, which lulled them, and the Government into a supine and fatal security. All that time they continued to exhort their flocks to loyalty; but some magistrates were alarmed by this ominous circumstance, that the Priests were constantly confessing their flocks the week preceding Whit-Sunday, when the rebellion broke out in the county of Wexford, preparing them, as it was supposed, for that glorious crusade. It is impossible that these Priests, who knew all the secrets of their flocks, could be ignorant that the insurrection and massacre were determined on some months before; but the very active part which they took in it, proves this beyond a doubt.

Father Francis Kavenagh, of Gorey, was one of the oldest, and was considered as one of the most liberal and respectable parish Priests in the county of Wexford; and yet his guilt was so evident, on the trial of Mattnew Waddock, held at Arklow, the 18th of June, and again on the trial of Father Redmond, his Curate, who was hanged at Gorey, that General Needham would have had him tried, but for the interference of Lord Mountnorris, and some gentlemen, who, in consideration of his age (for he was 75 years,) prevailed on the General to discharge him. Father Roach,
the

† This alludes to Wexford Priest only.

the General, hanged at Wexford, officiated at the chapel of Poulpeasty: Father John Murphy, hanged at Tullow, did the like at Boulavogue: Father Michael Murphy, shot at the battle of Arklow, was parish Priest at Ballycanew: Father Edward Redmond, parish Priest of Ferns, marshalled his flock, and led them to the battle of Newtownbarry, on the 1st of June: Nicholas Stafford, Curate to Nicholas Redmond, parish Priest, was a notorious rebel, and is now a fugitive. It was proved on the trial of Denis Doyle, a rebel, at Gorey, the 29th of November, 1798, that he incited the rebels to a general massacre of Protestants, and Father Byrne did the like. Father Dixon, of Castlebridge chapel, has been sentenced to transportation: Father Mich. Lacy,* parish Priest of Kilmuckbridge, said Mass for, and frequently harangued the rebels at Vinegar-hill camp.

It appeared by an affidavit, sworn before General Fawcett, the 5th of July, 1798, that Fathers Byrne and Shallow were active in promoting the rebellion, at Carrickbyrne camp. Father Edward Murphy, parish Priest of Bannow, harangued the rebels at Carrickbyrne camp, and incited them to extirpate heretics in the following words: "that their success was visibly the work of God, who was determined, that the heretics, who had reigned upwards of one hundred years, should now be extirpated, and the true Catholic religion be established."† Father Keane, known by the title of the blessed Priest of Bannow, was very active in the rebel camps, and so were Father James and Father Brien Murphy, the latter parish Priest of Taghmon.

Father Nicholas Redmond made his flock pray openly for the success of the rebellion while it lasted.

Much to the credit of Father Nicholas Synnott, he renounced the Union, retired from his parish during the rebellion, and would not return 'till it was extinguished.

Father Ryan, near Arklow was murdered in the month of January 1799, because he was loyal.

The Rev. Dr. Barry, parish Priest of Fermoy,§ who is very amiable and humane, evinced on all occasions the most unshaken

* His brother, William Lacy, was Commissary at the camp at Vinegar-Hill.

† See Grandy's Affidavit, Appendix, No. IV.

§ In the county of Cork.

unshaken loyalty; for which reason his house and property was lately destroyed, and an attempt was made on his life.

I have undoubted authority for saying, that it was resolved, by a committee of assassination, at Cork, in April 1798, to murder the amiable Doctor Moylan, Titular Bishop of Cork, in order to get rid of him, on account of his steady loyalty; and at the same time to throw the odium of it on the Orangemen, or Protestants, to whom it would unquestionably be imputed.

All these Priests had lived in the esteem of Dr. Caulfield, and of their parishioners of every persuasion before the Rebellion.

We find, that in the counties of Mayo and Sligo, Fathers Gannon, Sweeny, Prendergast, M'Donnell, O'Donnell, Cowley, Dease, and Conry, were active in promoting the rebellion. The latter was hanged at Castlebar. Father Harold, of Rathcoole, is under sentence of transportation. A Priest at Monastereven was hanged. Father Meara, of Nenagh, Father O'Brien, of Doone, and Father Kennedy, of Castle-Otway, all in the county of Tipperary, were found to be concerned in the rebellion; and the two former were sentenced to be transported. Father Neal, of Ballymacoda, near Youghal, was convicted of having given absolution for murder, and of having signed the death-warrants of different persons, to promote the Union. Thomas Neal, an opulent farmer, was hanged at Cork, in the summer of 1798, for having been present and assisting at the murder of Patrick Reilly, at Ring, near Youghal; and as he lived very far from that place, and went to attend that assassination directly from the above Priest's house, to whom he was nearly related, it is universally believed that he was incited to it by him. He declared to Edward Hoare, Esq. his Landlord, and a magistrate, the day before his execution, that he meant to continue loyal, and to have joined Lord Boyle's corps, but that he was seduced from his duty, by some of his near relations, who persuaded him to swear "not to pay any more rent, or tythes; to join the French; to destroy all Protestants, and false Brothers."—Similar oaths were exhibited in 1797, in most parts of Munster. Two Priests were killed in the battle of Newtownbarry, and two in the battle of Kilmenny. Fathers
Martin

Martin and Travers, of the county of Wicklow, were actively concerned in the rebellion. Doctor M'Nevin, a Papist, swore before the Secret Committee, that the Irish Priesthood were well affected to the cause, and that some of them propagated, *with discreet zeal*, the system of the Irish Union. By "discreet zeal," he meant those who secretly fomented it, preserving, at the same time, the appearance of loyalty, in contradistinction to those fanatics who acted as Generals. The Popish Prelates did not, in a body, exhort the Roman Catholics to loyalty, and a peaceable deportment, till the 26th of May, and few, if any of them, did so individually, previous to that period.* Now is it possible, that they could not have known, that a treasonable plot, for subverting the Constitution, and separating the two kingdoms, had existed for two years?

As the camp on Vinegar-hill, and the proceedings which took place there, form a striking feature in the rebellion, I will give a concise account of it, because it will refute many of Veritas's assertions. Father John Murphy, of Boulavogue, in the parish of Kilcormick, by far the most celebrated of the Church militant heroes, set out on his crusade in said parish, on Saturday evening the 26th of May; and he had previously so effectually organized his sectaries, that he was attended, in a few hours, with a numerous band of rebel soldiers, with whom, in the course of that night and next day, which was Whit-Sunday, he desolated ten parishes, murdering all the Protestants he could find, and burning their houses. The most noted persons who fell a prey to his sanguinary rage, were, the Rev. Mr. Burrowes,† of Kilmuckridge, whose house he burned, and murdered him and seven of his parishioners, who had taken refuge in it;—the Rev. Mr. Turner, of Ballingale, and five of his parishioners, who sought an asylum under his roof;—Mr. Darcy, a young gentleman of large fortune, and of very honourable connexions;—Mr. Bookey, Lieutenant of the Camolin cavalry, met with the same fate, and their houses were burned.—On the same day, viz. Whit-Sunday, he engaged a detachment

* We must except the amiable Dr. Moylan.

† The Rev. Father, John Murphy, assured Mr. Burrowes, that he, his family and friends, should be protected, if he would come forth and surrender his arms; but the instant he complied, he was shot, and his son, a youth of sixteen, was perforated with a pike!

a detachment of the North Cork Militia, at Oulart. It consisted of seven officers, and one hundred privates, of which he killed the whole, except one officer, one serjeant, and three privates; and all their arms and ammunition fell into their hands. Next day, he attacked and took the town of Enniscorthy, after a very gallant defence made by the garrison, commanded by Capt. Snowe, of the North Cork regiment. On the retreat of the King's troops to Wexford, which was sudden and precipitate, the rebels seized all the Protestants of that town, and the adjacent country, and committed them to prison. They then formed an encampment on Vinegar-hill, which is quite close to the town, and continued to occupy it until the 21st of June, when they were driven from it with considerable slaughter by the King's troops. On that day, Father Clinch was killed in the field by the Earl of Roden. During that time, they daily led out of the different prisons, from twenty to thirty Protestants, whom, after a mock trial, they butchered in presence of, and as a regale to, the rebels while on parade; and, horrid to relate! they afterwards heard mass celebrated by one of their Priests, of whom no less than twenty or thirty constantly attended the camp,

- “ Where sighs and groans, and shrieks, that rend the air,
 “ Were made, not marked; where violent sorrow seemed
 “ A modern extacy; the dead man's knell
 “ Was there scarce asked for whom!”

SHAKESPEARE.

Some scenes of the deepest tragic woe occurred in the course of these butcheries; and it is universally believed, that not less than four hundred Protestants were murdered in this manner on that hill. Many of them were magistrates, men of fortune, opulent farmers, or shop-keepers, whose wealth might have tempted their avarice, or provoked their envy; but the poorest Protestants were equally the objects of their sanguinary fury.

One or two instances will shew how these scenes of savagery were conducted: John Connors, his wife and daughter, were taken prisoners to the hill, where they saw John Plunket and J. Rigley, two Protestants, on their knees, in front of the rebels on parade, who formed a half moon.

G

While

While these three prisoners were on their knees, one James D'Arcy, an opulent corn factor, stepped forward, and shot Rigley with a horse pistol; he then charged it with great deliberation, and told Plunket insultingly, that he would do his business, and then shot him. Having charged it again, he shot Connors, and he, on falling, dragged his old wife with him, as she had put her arm under his to support him. His poor old wife told D'Arcy, that she now wished he would kill her; on which he swore he would do so, and was proceeding to effect it, but some rebels, more humane than the rest, interposed, and prevented him. These circumstances were related, on oath, at Wexford, by the widow and daughter of Connors, on the trial of D'Arcy. Brien Neal, of Ballybrennan, was led to execution in presence of his aged father and a brother. Having asked for a fair trial, he was refused. He then made a request, that instead of torturing him with pikes, they would shoot him; on which a rebel struck him on the head with a carpenter's adze, after which he staggered a few steps, and fell, when one Joseph Murphy shot him. His father was then put on his knees, but the executioner missed fire three times at him; on this, Father Roach, the General, who presided at the execution, desired him to try whether the firelock would go off in the air; and having accordingly made the experiment, it went off. Father Roach, thereupon, declared him innocent, and discharged him with a protection, having imputed his escape to the interposition of Divine Providence. One of Neal's sons was burnt in the barn of Scullabogue.

Unheard-of tortures were practised on the hill. A Protestant, saved by the interposition of a rebel captain, who had a warm friendship for him, swore the following affidavit before a Magistrate: "That on the 1st of June, he saw a man sitting on the ground there, with no other clothes to cover him, than a piece of ragged blanket: that his eyes were out, his head and body were swelled, and his cheeks were covered with ulcers: that on deponent's exclaiming, what a miserable object that is! the poor wretch uttered some inarticulate sounds, but could not speak, from which he supposed that his tongue had been cut out. That an armed rebel, whom he believed to be one of the guards, said, that he was under punishment, and mentioned some-
thing

thing of slow death, indicating, as he supposed, that he was to suffer such a death."—The following superstitious practice frequently took place on the hill: A large tub of water was carried into the camp, where one of the Priests blessed it by throwing some salt into it, and by uttering some cabalistical expressions over it. Then the rebels kneeling round it, were sprinkled with holy water by the Priests, who used whisks of broom, or heath, for that purpose. Thus these sanguinary monsters vainly imagined, that they could atone for the many murders they had committed, and conciliate the Divine favour, by so absurd and ridiculous a ceremony, performed on the very spot, polluted by the blood of so many Protestants.

As similar practices took place at the camp of Carrick-hyrne, which was the prototype of that at Vinegar-hill, I think it right to describe some of the abominations which were committed there, and in its vicinity. It was formed the 1st of June, and the rebels marched from it to Ross, four miles distant, on the 5th of that month. During its existence, the rebel chiefs occupied Scullabogue, the house of Mr. King, which was within half a mile of it; and they sent detachments of pikemen round the adjacent country, to collect such Protestants as had not made their escape. They seized no less than two hundred and twenty-one of them, and imprisoned them at Scullabogue, where they kept them till they were almost starved; and on the 5th of June, the day that the battle of Ross took place, they burned one hundred and eighty-four of them in Mr. King's barn, and shot thirty-seven of them in the front of his dwelling-house. In this number there were men, women, and children, of all ages, from eighty to twelve years old. It is not to be doubted, but that one hundred and eighty-four bodies were found in the barn, and thirty-seven outside of it, who were thrown into the dyke of a hedge and covered lightly with earth.*

When the unfortunate victims were put on their knees to be shot, the pikemen were heard to say to them, "if you will give me your watch, I'll take care that your body shall be decently buried." It has been declared upon oath, that Father Shallow, a parish Priest, liberated and saved two young

* This is substantiated by the Affidavits of different persons who saw the bodies or the skeletons.

young people, for whom he had a regard : and that he refused to release a man of the name of Dobbyn and his three sons, who perished in the flames, though his wife solicited him to do so.

It appears from undoubted authority, that Nicholas Sweetman, John Murphy, of Loughnageer, and Walter Devereux, rebel Captains, and farmers in good circumstances, were superintending this dreadful carnage. The latter said to a Yeoman, (who was so fortunate as to make his escape while the barn was on fire) “ it is thus we will serve all heretics.”—This fact has been verified upon oath. Many Protestants were massacred in the camp of Carrickbyrne, with the same circumstances of cruelty and barbarity, as took place at Vinegar-hill ; and similar atrocities were practised in the camp near Gorey, which continued in the vicinity of that town for many days.*

Veritas says, “ When it pleased the Irish Legislature to take away the means of education from the Irish Catholics, no other medium was left by which to restrain those unruly passions, and furious propensities of the lower orders, which no laws however terrific could restrain, which no authority of magistrates could awe into good order, but that they yielded to the milder influence of religion ; and the continual admonitions of their clergy, and the respect they bore towards the ministers of religion, were more effectual in quelling tumult, preventing disorder, and preserving integrity among them, than all the statutes, tribunals, and gibbets, that the state could produce.” Now let the reader judge on what grounds this assertion stands. A Popish conspiracy, of a very extraordinary nature, was discovered in the year 1729. The Romish Prelates of Ireland obtained a Bull from the Pope, “ to raise, by the sale of indulgences, a sum of money, to be speedily applied to restore James III. to his right, and to put King George and all the Royal Family to the sword. Every communicant was to receive plenary indulgence for his sins, on paying two pence, on saying the Lord’s prayer five times, and once the apostles creed ;

* The following Protestant Clergymen were assassinated in cold blood in the county of Wexford, in four days after the rebellion broke out, viz. Messrs. Hayden, Trocke, Burrowes, Turner, Pentland, and the Rev. Mr. Francis died of the brutal treatment which he received.

creed ; and all approved confessors had power to absolve in all cases." Teige M'Carthy, alias Rabagh, an Irish Prelate, was actively concerned in this conspiracy, which took place in the year 1729. It may be seen at large in the 6th volume of the Commons Journals, page 342. From the year 1758, to the year 1765, the south of Ireland was disturbed by a set of Popish insurgents, called White boys, who committed great enormities. By the affidavit of one Father Mathias O'Brien, coadjutor to the titular Archbishop of Cashel, sworn before the Mayor of Kilkenny, it appears, that that Prelate fomented these insurrections, and that he swore the said Priest to be true to the Church of Rome, and the Pretender, to extirpate heresy, and to assist the French on their landing. His evidence was corroborated by that of one Meara, another Priest, and of Mr. James Farnell, of Rehill, in the county of Tipperary ; and it appeared by it, that a Bull had been obtained from the Pope, for the purpose of raising money by the sale of indulgences, to forward these traitorous designs. The famous Father Nicholas Sheehy, a notorious traitor, was hanged at that time, and though convicted of the most infamous crimes, on the clearest evidence, many of his sectaries have had the effrontery to say, that he was murdered ; and many of them have asserted, that not a single person of the Jury who convicted him, died a natural death, which is *utterly false*.

The common herd of Papists daily impute many miraculous cures to the clay taken from his grave, and they add him to the bead roll of their Saints. The Province of Munster was much agitated in the year 1774, and again in the year 1786, by a set of Popish insurgents, called White-boys, who committed horrid atrocities.

Let not Veritas say, " that the mild influence of religion has restrained the furious propensities of the lower orders ;" for their religion encourages them, under a Protestant State, by removing all moral restraint from their passions. We know well that they spurned at the sacred obligation of an oath, before, and during the present rebellion ; at which we cannot be surprised, as the Roman Pontiff has always inculcated, that no oath can bind them to an heretical government.*

Thus

* See the Council of Lateran, page 10, in the year 1215.

Thus when the Emperor of Germany took a solemn oath to adhere to the peace of Westphalia, which he had made in the year 1648, with the Protestant Princes of the Empire, Pope Innocent X. in the most public manner, issued a flaming Bull, in which he declared, that the oath was null and void, as no oath could bind him to heretics. Father Burke, Titular Bishop of Ossory, published and avowed the same doctrine, in his *Hibernia Dominicana*, about the year 1770; and though the Irish Prelates pretended to disclaim it, we find, that the mass of the Irish Papists follow it in practice.*

In consequence of the doctrines of their Church, which I have stated, they stand in point of morals, exactly on the same scale in Europe, that the Malays,† do in Asia; and Ireland has been as noted for assassins, as Africa for Lions.

“ Hoc fonte derivata Clades,
“ In patriam, populumque fluxit.”

HORACE.

Veritas says, that the charge made by Verax, comes forward now very unseasonably, when those who were notoriously active in the Rebellion, have experienced the Royal Clemency. This observation would have had some weight, if the Royal Mercy had softened the ferocious and sanguinary spirit of the Popish multitude; but alas! it has not had that effect; for nocturnal robbery and assassination are constantly practised: in many parts of the province of Leinster a Protestant cannot with safety sleep in a lone house, without a strong guard: the manufacture of pikes continues; and the Popish rabble are as prone to insurrection as ever.‡

Should the Roman Catholics regard Veridicus as severe, they should be reminded, that their Priests never fail both orally, and by publications constantly in circulation, to denounce the established religion, as a pestilent heresy, which brings the frowns of the Almighty on its sectaries in this life, and dooms them to eternal damnation hereafter. One of these publications entitled, “ Fifty Reasons, why the Holy Roman Catholic Religion ought to be preferred to all the

* See the bloody oath often found on the rebels, at the end of *Grandy's Affidavit*, Appendix No. IV.

† They are notorious for assassination.

‡ The centinels of the English militia who mounted guard on the canal bridges, close to Dublin, have been often fired at of late.

the Sects in Christendom," is printed by Wogan and Cross in Bridge-street; and it is annually disseminated among the lower class of people by their Priests. Every page of this wretched volume of fiction, is replete with falsehood and bitter invectives against the established religion, and cannot fail of making the lower class of people rebels to a Protestant State. I give the following extracts from it :

" Protestants cannot name so much as one person of sanctity that was of their religion, page 36. Our adversaries will confess, that during the first five ages, there was no other religion (meaning the Popish) to which nations were converted. Page 38.

" There is little or no instruction to be found among them (Protestants) upon points of morality, or the observance of God's Commandments; but every thing is allowed to the desires and concupiscence of depraved nature.

" Their parsons varnish over the dangerous maxims of their own religion, and every thing that tends to the perdition of those souls that are guided by them. Page 96 and 97.

" They (Protestant Ministers) are not Priests, since they have not power to consecrate in the Eucharist, *nor to forgive sins*, which is yet the main office of Priestly dignity. Page 80.

" Heretics themselves confess, that Roman Catholics may be saved, whereas these maintain there is no salvation for such as are out of the Roman Catholic Church. What madness then were it for any man not to go over to the Roman Catholics, who may be saved in the judgement of their adversaries! Page 17 and 90.

" Every person endued with reason must recoil, on reading a treatise on the Scapular, a pitiful piece of superstitious nonsense, which is constantly perused by the besotted wretches who are in that holy order; and they are very numerous."

What can be expected from a rabble drenched with the inebriating poison, of such productions, but treason, robbery and assassination !

A Poem in four Canto's, and in Hudibrastic verse, entitled " England's Reformation, from the time of Henry the

the VIII." was published by Peter Hoey, a Popish Book-feller, in Dublin, in the year 1791. It was written by one Thomas Ward, as a satire on the Reformation, and it abounds with ridicule and irony on the illustrious characters who were the chief instruments in effecting that glorious revolution. This production contains no less than 468 pages.

Now I would recommend to the nobility, the gentry, and the merchants of the Roman Catholics, and to such others of their body as are not infected with the absurd and superstitious prejudices, which I have mentioned, to unite, and to represent to their clergy, that they will desert them, unless they agree to make a public renunciation of those doctrines and practices, which are disgraceful to their religion, and ruinous to the morals of the multitude.

Let them imitate the wisdom, the liberality, and the independence of the Roman Catholics in England, who, much to their honour, in the year 1787, spurned at the inordinate and unreasonable authority which their Bishops attempted to usurp over them, and vindicated the purity of their moral and political principles.

I shall conclude with giving the Reader a confession of modern Roman Catholic faith,* contained in thirty-five Articles. I am convinced, that the respectable Roman Catholics, to whom I have alluded, would despise it; and that even the vulgar herd of bigotted Papists, who carry it about them secretly, as a manual of devotion and edification, would not openly avow it.

Non tamen intus

Digna geri promes in scenam; multaque tolles

Ex oculis, quæ mox narret facundia præfons.

HORACE.

The genuineness of it cannot be doubted, from the number of copies found in different places.

One was found on a vagabond who was shot near Wexford, in the year 1793, when the brave Major Vallaton was killed in defending it. One was found on a Priest in the

* See Appendix, No. V.

the county of Mayo. A drunken Priest dropped one out of his pocket at a gentleman's house, in the county of Westmeath. Two were found at Gorey—one in the house of a rebel Captain, another in the box of a Priest there. One at Carlow—and one on the person of Father Murphy who was killed.

A P P E N D I X.

(N^o I.)

ORIGIN OF THE POPE'S TEMPORAL POWER.

AS the spiritual power and pre-eminence which the Pope arrogated to himself, arose from his great temporal possessions, it is necessary and pertinent to my purpose, to shew the reader how they were acquired.

The lustre of the Christian Religion was clouded at an early period with the rites and ceremonies of Pagan superstition; of which the most prominent was, the worship paid to the images of those, who having, during their lives, acquired the reputation of extraordinary sanctity, were denominated Saints. This practice prevailed so much in the reign of Leo, Emperor of Rome and Constantinople, that he, in the year 725, published an edict against the use of images in churches, which he considered as a vestige of Pagan idolatry.

Gregory II. Bishop of Rome, being incensed at this edict, and unwilling to comply with it, encouraged the inhabitants of Rome and Italy to revolt from their liege sovereign, whom he excommunicated, and having absolved them from their oaths of allegiance, they elected him their sovereign.

Cardinal Baronius, the Pope's own historian, relates this fact, and says, "that Gregory II. did cause both the Romans and Italians to revolt entirely from their obedience to the Emperor."*

Pope Gregory VII. the scourge and the terror of Sovereign Princes in the 11th century, quoted this transaction as a sanction for the power which he claimed, and so often exercised, of excommunicating and deposing them.

In the middle of the 8th century, Pepin, son to Charles Martel, was inflamed with the criminal ambition of de-throning his liege sovereign, Childerick III. † of France, and
of

* Annals 730.

† Childerick was thrown into a dungeon, and put to death.

of usurping his Crown; but dreading that so notorious an act of treason would be attended with danger, and render him odious, he had recourse to the Apostolical See, reputed in that dark age, the Fountain of Virtue and Learning, to cloak the deformity of so base an action.

Having promised Pope Zachary not only his protection, but that he would grant great favours to his See, his Holiness complied with his wishes, by absolving the French from their oaths of allegiance, and confirming the usurpation of Pepin, who was afterwards crowned, and received the holy unction in the year 751.* In return for this, Pepin expelled the Lombards from the Marquisate of Ancona, and the Exarchate of Ravenna, which they had a short time before wrested from the Grecian Emperor, and conferred them on the Roman Pontiff, who commended his generous donation of the property of others, and enlarged on the advantages it would be of to the salvation of his soul.— This donation was sworn to by Pepin, and confirmed by his sons, Charles and Charlemagne.† —About the year 774, Desiderius, a Lombard Prince, entered the Pope's territories, and besieged Rome. The Pope called Charlemagne to his assistance, who expelled the Lombard Prince, deprived him of his dominions, and conferred a great part of them on the Roman Pontiff; in return for which, he procured Charlemagne to be elected Emperor of Rome.

As a mark of gratitude for this favour, Charlemagne went to Rome, and at his inauguration, performed in a church, and in presence of the Roman people, he saluted him as Vicegerent of God, Vicar of Christ, Successor of St. Peter, and Superior to all temporal Princes.‡ Thus the keys and the sceptre flirted together, and united to establish civil tyranny, and to impose the fetters of superstition on the human understanding.‡

It is well worth remarking, that the Pope obtained the Marquisate of Ancona and the Exarchate of Ravenna, by absolving the French from their oath of allegiance, and sanctioning the dethronement of Childerick III.; and that one thousand and forty-six years afterwards, he was deprived
of

* He was the first King of France who adopted this curious ceremony.

† All these transactions may be seen in Giannone's Hist. of Naples, lib. v. chap. 2. This very eminent historian was a Roman Catholic.

‡ Giannone, lib. v. chap. 4.

§ This is the æra of the Pope's supremacy, which was conferred not by St. Peter, but by the Emperor, to many of whose successors became fatal.

of them by the same people, who, instigated by the Devil, renounced their allegiance to Lewis XVI. deposed and murdered him.

How beautifully is this visitation of divine justice on the Pope expressed by Shakespeare !

“ There is no sure foundation set in blood,
 “ No certain life achieved by others death.”

'Till the close of the 9th century, the Emperors uniformly presided at all councils, decided on schisms, deposed Popes, of whom they disapproved, and regulated not only the discipline, but even the doctrines of the church. 'Till the above period, councils were denominated after the Emperors, and not after the Popes. For this reason Eusebius, Bishop of Nicomedia, who wrote the life of Constantine the Great, in the 4th century, called him the General Bishop. The Reader will find this satisfactorily proved, in the first volume of Giannone's History of Naples, a Roman Catholic writer.

A P P E N D I X.

(N^o II.)A DECLARATION OF THE PRINCIPLES OF
ORANGE MEN.

FROM the various attempts that have been made to poison the public mind, and slander those who have had the spirit to adhere to their King and Constitution, and to maintain the Laws :

We, the Protestants of Dublin, assuming the name of ORANGE MEN, feel ourselves called upon, not to vindicate our Principles, for we know that our Honour and Loyalty bid defiance to the shafts of malevolence and disaffection, but openly to avow those Principles, and declare to the world the objects of our Institution.

We have long observed with indignation the efforts that have been made to foment Rebellion in this kingdom, by the Seditious, who have formed themselves into Societies, under the specious name of *United Irishmen*.

We have seen with pain the lower orders of our fellow Subjects, forced or seduced from their allegiance, by the threats or machinations of *Traitors*.

And, we have viewed with horror the successful exertions of *Miscreants*, to encourage a Foreign Enemy to invade this happy land, in hopes of rising into consequence on the downfall of their Country.

We, therefore, thought it high time to rally round the Constitution, and there pledge ourselves to each other, to maintain the Laws, and support our good King against all his Enemies, whether *Rebels* to their God or to their Country, and by so doing, shew to the world that there is a body of men in this island, who are ready in the hour of danger, to stand forward in defence of that grand Palladium of our Liberties, the Constitution of Great Britain and Ireland,
obtained

obtained and established by the Courage and Loyalty of our Ancestors under the Great KING WILLIAM.

Fellow Subjects, we are accused with being an *Institution*, founded on principles too shocking to repeat, and bound together by oaths, at which human nature may shudder; but we caution you not to be led away by such malevolent falsehoods, for we solemnly assure you in the presence of the Almighty God, that the idea of injuring any one, on account of his religious opinion, never entered into our *hearts*: we regard every Loyal Subject, as our friend, be his Religion what it may, we have no enmity but to the enemies of our Country.

We further declare, that we are ready at all times to submit ourselves to the orders of those in authority under his Majesty, and that we will cheerfully undertake any duty which they shall think proper to point out for us, in case either a Foreign Enemy shall dare to invade our coasts, or that a Domestic Foe shall presume to raise the Standard of Rebellion in the Land. To these Principles we are pledged—and in support of them we are ready to shed the last drop of our blood.

THOMAS VERNER, Grand Master.
 JOHN CLAU. BERESFORD, Grand Secretary.
 WILLIAM JAMES,
 J. DE JONCOURT,
 EDWARD BALL.

A P P E N D I X.

(N° III.)

A VINDICATION OF THE INDEPENDENCE OF
THE SAXON AND ENGLISH CHURCHES.

THE Saxons, who were Pagans and illiterate, invaded England about the year 450 of the Christian æra, and drove its inhabitants, who were Christians, into Wales, Cornwall, and Scotland. The Saxons were converted to Christianity about 597, A. D. by Augustine, who was sent as a missionary for that purpose, by Pope Gregory I.; but few or none of the superstitions of Popery were even thought of at that period, and scarce any difference existed between the Romish and the other Christian Churches, except in the time of celebrating Easter.

About the year 679, Wilfred, Archbishop of York, appealed to the Pope against an ordinance made by a synod of bishops and presbyters, and produced a Papal order against it. Egfrid, King of Northumberland, having submitted the Pope's bull to the consideration of a council, consisting of his nobility and clergy, they rejected it with disdain, and had Wilfred imprisoned, for having dared to appeal to Rome.* That judicious historian, Carte, makes the following observation on this occurrence :

“ Thus the liberty of the Saxon church was vindicated on the close of the seventh century, in a kingdom of the heptarchy, consisting of no less than six counties.”

In the year 601, Augustine had an interview with the Welsh Bishops and Clergy at Aust, on the river Severn, when he asked them to submit to the Pope ; but they refused—having said, that they were under the government of the Bishop of Caerleon, who was their spiritual guide, under God.†

By a law of Edward the Confessor, whose reign began A. D. 1041, the King is acknowledged to be supreme head

of

* Carte, Vol. I, 250, 251.

† Spelman's Concil: T. I. b. 108.

of the church. The preamble begins thus—"The King, who is Vicar of the Highest King, is ordained to this end, that he should govern and rule the holy church, and that he defend the same against wrong doers, and root out workers of mischief."*—This alludes to Papal encroachments. The Saxon clergy, both regular and secular, married till the reign of Edgar, which began in the year 960, A. D.; and then, for the first time, an attempt was made to prevent the former from marrying.

The venerable Bede translated the holy scriptures in the eighth century; Alfred the Great in the ninth; and King Athelstan ordered a new version to be made of them in the tenth century; †—and they were ordered by the Saxon homilies to be read by all ranks of people. At the same time the Saxons and most other barbarous nations, had an extravagant veneration for Rome, on account of its extraordinary stock of relics, and because it was the only seminary of learning in that dark age.

Transubstantiation was first invented in the ninth century. John Scotus Erigena, ‡ famed for his learning in that dark age, wrote a treatise against it, as an innovation; and yet King Alfred placed him at the head of his newly-established university of Oxford.

William the Conqueror, like Pepin of France, was desirous of having the Papal sanction for his invasion and conquest of England, and obtained a bull for that purpose; but when he succeeded, he refused to do homage to the Pope—having said, that his kingdom should not submit to such a mark of servitude; and he refused the English Bishops the liberty of attending a general council, which the Pope had summoned against his enemies. § He prohibited his subjects from acknowledging any Pope whom he had not previously received, and from submitting to excommunication, or any spiritual censure from Rome until he had previously given his consent. ||

William Rufus adopted the same conduct towards the Pope; and insisted that no Archbishop or Bishop should subject himself to the court of Rome.

Henry I.

* Spelman's Concil: T. I. p. 108. † Lewis's Translations of the Bible, p. 6.

‡ He was a native of Ireland. § Hume, vol. I. cap. 4. || Ibid.

Henry I. who began his reign in 1102, made a spirited opposition to Papal encroachments: When he gave permission to some English Bishops to attend a council held at Rheims, in the year 1119, he warned them, that if any new claims were started by the Pope, or the ecclesiastics, he was determined to adhere to the laws and customs of England, and to maintain the prerogatives handed down to him by his predecessors. "Go," said he to them, "salute the Pope in my name, hear his apostolical precepts, but take care to bring none of *his new inventions* into my kingdom."*

Pope Calixtus, in the year 1128 was sending Anselm into England with a legatine commission; but Henry prohibited him from entering, and insisted that he never should, in future, send a legate into England, except he was solicited to do so by the King himself.†

Henry II. refused to admit a Pope's legate into England, unless he first swore to attempt nothing against the King's prerogative.‡

The Constitutions of Clarendon were enacted by him expressly against Papal encroachments.

A. D. 1272. In the reign of Henry III. the people of England entertained serious thoughts of shaking off the Papal superstition; and the Roman Pontiff, to rivet it stronger than ever, published his decretals, which were a set of forged decrees, favourable to the court of Rome, which were supposed to have passed in the first centuries; but these forgeries were so palpable, that the Roman See was obliged to abandon them to the critics.¶

The following acts of Parliament were made against the Pope's supremacy, and against making appeals to the court of Rome.

The 35th of Edward 1st. called the Statute of Carlisle. The 27th of Edward 3d. The 19th of Richard 2d.—cap. 5.

The penalties enacted by these laws were constantly enforced by the courts of justice. To shew the reader the purport of them, I have selected a few cases.

In the reign of Edward I. one subject produced a bull of excommunication against another, which, by *the common law*

* Hume, vol. I. p. 337. † Ibid. p. 343. ‡ Ibid. 443.

¶ Hume, vol. 2d. p. 229.

law of England, was adjudged treason against the King's Crown and dignity; for which the offender should have been drawn and hanged, but, at the instance of the chancellor and treasurer, he was only banished for ever.*

The King presented a clerk to a living, in the province of York; but the Archbishop refused to induct him, because the Pope had conferred it on another.—For this contempt, the lands of this prelate, by judgment of *common law*, were seized into the King's hands during the archbishop's life.† Lord Coke observes, that this judgment was by *common law*, before any statute or Act of Parliament was made in that case.

These cases were determined in Edward the First's reign. In the 35th year of Edward the First, the Commons complained to the King of Papal encroachments, on which the statute of Carlisle was passed against them. Lord Coke observes, that there are many biting expressions in the Parliament roll against the Pope,‡ who is called therein, for divers usurpations, the common enemy to the King and the realm.

In his reign a person was ordered to be executed as a traitor, for having produced a bull of excommunication against a fellow-subject; and this according to the *ancient common law*.§

In the 40th year of Edward III. the Pope required the King to do homage for his kingdom, and to pay an arrear of one thousand marks, which that pusillanimous Prince, King John, had granted annually to him;—but Edward and his Parliament treated his Holiness's demand with indignation mingled with contempt †—In all the subsequent reigns, the courts of justice enforced the penalties prescribed by the laws which I have cited, against those who appealed to Rome, or maintained the Pope's supremacy.

It is remarkable that the 24th and 25th of Henry VIII. which renounce the supremacy of, and all intercourse with, the Pope, contain no prohibition or penalty against it, which is not to be found in the laws of Edward I. Edward III. or Richard II. but particularly the latter. The preamble of the 25th of Henry VIII. sets forth all the abuses committed; and then it states, *wherein the Bishop of Rome aforesaid,*

* 5th Coke's Reports, p. 12. † Ibid. § Bro. Abr. Tit. Cor. 115.

‡ 4th Institute, 13.

said, hath not only been to be blamed for his usurpation in the premises, but also for his abusing and beguiling your subjects, pretending and persuading them, that he hath power to dispense with all human laws, uses and customs of all realms, in all causes which he called Spirituals; which matter hath been usurped and practised by him and his predecessors, for many years, in great derogation of your imperial Crown, and authority royal, and contrary to right and conscience. It enacts the penalty of a *præmunire* which (it states) was prescribed against the aiders, counsellors, and abettors of them, by the 16th of Richard II. One of the crimes laid to the charge of Cardinal Wolsey was, that he exercised legatine authority in England, under a commission from the Pope;* and he was tried four years before Henry the Eighth's breach with his Holiness, which, as Lord Coke observes, was a high crime by common and statute law.

In the year 1606, Father Lalor, a Popish Priest, was indicted in Dublin, under the statute of Richard II. for having obtained a Papal bull, constituting him Apostolic Vicar General in the dioceses of Dublin, Kildare, and Ferns, and he was convicted of a *Præmunire*.† Doctor Troy says, in his pastoral letter, published in 1793, Henry VIII. of England, was the first Christian Prince that assumed ecclesiastical supremacy, and commanded an enslaved Parliament to enact it as a law of the State. *The Catholics consider it an usurpation.*

Christianity was introduced into Ireland about the year 430, A. D. and the Irish continued to profess it, according to the Holy Scriptures, the grand charter of Christians, from that time to the year 1151, a period of above seven hundred years, without any connection whatever with the See of Rome. The Reader will find this unequivocally proved, by the famous Archbishop Usher, in his Treatise on the Religion of the ancient Irish. It is a positive fact, that Ireland was the last country in Europe that submitted to the Pope's supremacy.

AP-

* 4th Institute, 89.

† Davis's Reports, Title *Præmunire*.

A P P E N D I X.

(N^o IV.)

RICHARD GRANDY'S AFFIDAVIT.

COUNTY of WEXFORD } RICHARD GRANDY, of
 to wit. } BALLYSHAN, in said County,
 _____ } came this day before us, his
 Majesty's Justices of the Peace, and made Oath on the
 Holy Evangelists, that he this Examinant was attacked and
 seized at the Cross-roads of Kilbride, on Sunday the 3d of
 June, between the hours of nine and ten o'clock in the
 morning as he was returning from a Farm he has on the
 Lands of Kilbride, by several persons armed with Guns,
 Pikes and Spears—that amongst the number were Michael
 Poor, Thomas Poor, Martin White, Richard Shee, Mar-
 tin Colhoun, Nicholas Brown, Michael White, John Moran
 and Laurence Moran, all of Kilbride, aforesaid, with many
 others whose names Examinant did not know tho' their faces
 were very familiar to him; he was conducted from thence
 to the Rebel Camp at Carrickburn, in said county, and in the
 afternoon of the same day he was brought to Mr. King's
 house at Scolloboge, that he was introduced into a room
 where he saw Bagenal Harvey, of Bargey Castle, Esq;
 William Devereux, of Taghmon, Francis Breen, Nicholas
 Sweetman, of New Bawn, with a few more whom he did
 not know, but believes that John Colclough, of Ballyteigue,
 and a son of William Devereux aforesaid, were of the
 number; that he was closely examined by Bagenal Harvey
 as to the state of Ross and Duncannon Fort, and whether
 he was an Orange Man or a United Man; that said Bagenal
 Harvey pressed him to take the United Man's Oath, and
 become one of their Community; that at last he obtained
 a Pass from said Bagenal Harvey, with which he came as far
 as Bryanstown, where he was stopped by the Rebel Guard
 stationed

stationed there; that he was conducted back again to Collopswell, where he met with said Bagenal Harvey and said Nicholas Sweetman; that Nicholas Sweetman signed the Pass he got from B. Harvey before; that he had not gone far before the Pass had been taken from him and torn, upon which he was taken prisoner to Scolloboge House, where he was confined 'till Tuesday morning with several other Protestants; that about nine o'clock John Murphy of Loughnageer, (who had the command of the Rose-garland Rebel Corps, and was officer of the Guard over the prisoners) had ordered them out by fours to be shot by his company till Thirty-five were massacred; that the Spearmen used to take pleasure in piercing the victims through, and with exultation licking their bloody Spears; that whilst this horrid scene was acting, the Barn in which were above One Hundred Protestants, as Examinant heard and believes, was set on fire, and all consumed to ashes; that Examinant's life was spared because Murphy knew that Bagenal Harvey had given him a pass, and that through his intercession with Murphy, Loftus Frizzle was likewise spared; that they were both tied and conveyed within a mile and a half of Rofs, where they met Bagenal Harvey, Cornelius Grogan, of Johnstown, in said County, William Devereux aforesaid, and many others retreating from the Battle of Rofs.

That Bag. Harvey ordered the said Murphy to take the two prisoners to his Lodging at Collopswell, where he had given a pass to Loftus Frizzle, but refused to give one to Examinant, for fear he would come and report what he had seen and heard at Duncannon Fort; that Deponent heard and believes it to be a fact that said Cornelius Grogan had the command of the Barony Forth Rebel Troops at the Battle of Rofs; that Deponent was taken to Foulkes's Mills that night, where he continued for two days under a guard, dressing the wounded; that he was afterwards conveyed to Ballymitty, where he obtained a pass from Edward Murphy of said place to pass and repass through his district for the purpose of curing the wounded—that he was sent to Taghmon, where the sitting Rebel Magistrates, John Breen, James Harpur, Joseph Cullomore, and Matthew Commons, were of opinion, that he might, with the Priests pass have gone back again and remained there; that he strolled along the sea-

sea-side, till at last he effected his escape across the Ferry of Bannow to Feathard on Friday the 22d inst. and from thence to Duncannon Fort this morning, that he often heard it reported whilst in custody, that John Colclough and Thomas Macord, both of Tintern in said County, were very active in promoting the Rebellion—that he saw John Devereux, jun. of Shilbeggan in said county, at Scolloboge, on Monday the 4th instant, and that he seemed, and believes that he had a principal Command in the Rebel Army. He likewise saw Charles Reily, of Rangers-Grange. in said County, at the camp at Carrick-Burn amongst the Rebels, very busy and active to promote their Cause. Deponent farther saith, that he attended Mass celebrated by Edward Murphy aforesaid, parish priest of Bannow; and that after Mass he heard him preach a Sermon, in which he said, “Brethren, you see you are victorious every where—that the Balls of the Heretics fly about you without hurting you—that few of you have fallen whilst thousands of the Heretics are dead, and that the few of you that have fallen was from deviating from our Cause, and want of Faith—that this visibly is the work of God, who now is determined that the Heretics, who have reigned upwards of an hundred years, should be extirpated, and the true Catholic Religion be Established.”—And Deponent saith, this Sermon was Preached after the Battle of Ross, and that he heard several Sermons preached by the priests to the same effect; that he likewise heard many Rebels who had been at the battle of Enniscorthy and elsewhere, declare, that Father Roach, a Rebel General, did constantly catch the Bullets that came from his Majesty’s Arms, and gave them to his men to load their pieces with. Deponent further saith, that every Protestant that was admitted into the Rebel Corps, was first Baptized by a Priest; and that every Protestant that refused to be Baptized was put to Death; and that many, to save their lives, did suffer themselves to be Baptized.

Sworn before Us, this 23d of June, 1798.

RICHARD GRANDY.

GEORGE OGLE,
ISAAC CORNICK,
JOHN H. LYSTER.
JOHN KENNEDY.

(A TRUE COPY.)

The

The following horrid Oath had been taken by the Rebels, printed Copies of which were found upon numbers that were slain, particularly at the Battle of New-Ross, and Ballycanew, and is now called "The Bloody Oath:"

*" I, A. B. do solemnly swear by our Lord Jesus Christ,
" who suffered for us on the Cross, and by the Blessed Virgin
" Mary, that I will burn, destroy, and murder all Heretics, up
" to my knees in Blood.*

" So help me GOD."

APPENDIX

A P P E N D I X.

(N^o V.)

POPISH CONFESSION OF FAITH.

I. WHEN we assemble we cross ourselves, saying, " We acknowledge these our articles in the presence of Christ's Vicar, our Lord God the Pope, and in the presence of the Holy Primates, Bishops, Monks, Friars, and Priests.

II. " We acknowledge they can make *Vice* Virtue, and *Virtue* Vice, according to their pleasure."*

Falling flat on their Faces, they proceed in this manner, speaking to the Host, and saying, Holy, Glorious, and Admirable Host, we acknowledge it according to our great Father the Pope, (we must all fall down before the great Effigy of our Lord God Almighty.)

III. We acknowledge the supremacy of the Holy Father, the Lord God the Pope, and that he is Peter's lawful Successor in the Chair.

IV. We acknowledge that Peter has the Keys of Heaven, and that he will receive those only who will acknowledge his Supremacy.

V. We are bound to believe that there can be no Salvation out of our Holy Church.

VI. We are bound to believe that the late Holy Massacre was lawful; and justly put into Execution against Protestants; and that we should continue the same as long as we can do it with safety to ourselves.

VII. We are bound to curse, ring the Bells, and put out the Candles four times in each year on Heretics.

VIII. We are bound to believe that Heretics can never be saved unless they partake of that Holy Sacrament, Extreme Unction.

IX. We are bound to believe that those who elope from our Holy Religion are under the power of the Devil, whom Heretics follow.

X. No

* Doctor Leland in his History of Ireland states, that this doctrine was prevalent in the reign of Elizabeth, Vol. I.

